

THE
CHRISTIAN REMEMBRANCER.

JANUARY, 1839.

ADDRESS

TO THE PUBLIC ON THE COMMENCEMENT OF THE TWENTY-
FIRST YEAR OF PUBLICATION.

THE CHRISTIAN REMEMBRANCER, or CHURCH OF ENGLAND MAGAZINE, having now completed its Twentieth year, it becomes the gratifying duty of the Editor to offer his cordial and most grateful thanks to those numerous friends, who have, during that period, afforded the work their powerful and undeviating support. The objects, which the original projectors had in view have, it is to be hoped, been, to a great extent at least, accomplished. The interests of "the United Church of England and Ireland, as by law established," have been fearlessly and uncompromisingly maintained; every matter relating to the UNIVERSITIES, the GREAT CHURCH SOCIETIES, and PAROCHIAL AFFAIRS generally, have been faithfully chronicled; and a mass of information on subjects relating to DOCTRINE and DISCIPLINE, to FAITH and PRACTICE, has been collected into one great arsenal, from which may be drawn at leisure arguments equally calculated to refute our opponents and gainsayers, and to strengthen and encourage our friends and supporters.

If proof be demanded to show that all this has been done in our work, ample evidence of the fact may be found in the volume for 1838. That alone contains THIRTY-FIVE REVIEWS of books; ONE HUNDRED AND NINETY-NINE LITERARY NOTICES; EIGHTY ARTICLES on miscellaneous subjects connected with the CHURCH; TWELVE ORIGINAL SERMONS by eminent and orthodox divines of the Establishment; together with a LAW REPORT of

the highest interest and importance to the Clergy; and a mass of UNIVERSITY and ECCLESIASTICAL INTELLIGENCE, that will be vainly sought in any other periodical. Such being our position, we think we may, with justice, challenge the patronage and support of every well-wisher of the cause of the Establishment; and consequently we address them on this occasion with a firm persuasion that our appeal will not be made in vain.

It is not for ourselves, individually, that we solemnly call upon the christian public to promote the circulation of this truly CHURCH OF ENGLAND MAGAZINE: the labour in which we are engaged is one of paramount importance to one and all. All who profess themselves members of the Church of England, are imperatively bound to maintain her institutions to the utmost extent of their abilities, in their original purity and integrity. Her enemies have of late years increased both in numbers and malignity;—Popery is again rampant in our land;—Socinianism cherished by professing friends;—Dissent openly aspires to the possession of our churches and cathedrals;—and Infidelity is countenanced by one and all of these conflicting sects, in the hope that the downfall of the Church may prove the uprising of the conventicle. They would fain, indeed, “come up to the height of our mountain, and to the sides of our Lebanon, and cut down the forest of our Carmel!”

But let our zeal in the defence of our altars only equal the inveteracy of their attack; let the religious, the CHURCH-OF-ENGLAND press receive, at the hands of the great and good amongst us, the support which the infidel and sectarian press invariably commands from those opposed to us; let the tried and proved leaders, who have so long fought in the van, be backed by fresh recruits, and still increasing levies; and there cannot be a doubt but the cause of God and holiness, the cause of christian peace here, and christian blessedness hereafter, will signally triumph. In these days, however, “Woe to them that are at peace in Zion.” Every engine of assault is already called into requisition against us; spiritual wickedness in high places is predominant; the battle rages fiercely under the walls of our last “stronghold;” the buttresses have been removed; many a DEMAS has forsaken us; but still all have not bowed the knee to Baal—a little flock remains: that little flock must be united, for UNION alone constitutes STRENGTH.

The chief thing required is manifestly a rallying point, and that rallying point the CHRISTIAN REMEMBRANCER.

and **CHURCH OF ENGLAND MAGAZINE** offers to the sound religious portion of the community. We were the first to take up the gauntlet, and for twenty years of spiritual warfare we have striven to "do the Church some service." That our labours have been duly appreciated is evidenced by the gratifying fact, that a large portion of our earliest subscribers have adhered to us through "evil report and good report;" and to this day encourage us by their counsel and approbation to proceed in the honourable career we have thus far successfully pursued:—a subject of no mean congratulation, when we take a close survey of the religious and periodical world.

The fact is, we started upon fixed principles, we nailed our colours to the mast, as it were, and never have we deviated either to the right hand or to the left; **THIS CHURCH OF ENGLAND MAGAZINE** has consequently been hitherto looked upon as safe authority. The sterling character of the writers, many of whom have risen to high professional rank; the soundness of the criticisms, emanating from individuals not more distinguished for extensive reading than profound judgment; the laboured accuracy of the details;—all have combined to make it a valuable advocate of **THE CAUSE**: and the new Editor ventures to hope that the support and patronage thus far conceded will not now be withdrawn; but that, following in the footsteps of his able and highly esteemed predecessors, and aided by the judgment and talent, which the valued contributors by whom it has been raised to its present high character, have, for so many years, exercised in its pages, the **CHRISTIAN REMEMBRANCER** may advance in interest and usefulness, and prove a valuable ally to the altar and the throne.

These are not times, be it remembered, in which we can dispense with the services of the humblest friend. Cast your eyes across the Irish Channel; watch the proceedings of O'Connell and the priests; take a survey of the agitation of the political dissenters; look at the doings of the anti-church-rate faction; mark further the doubtful friendship of some who pretend to say, "God speed;" and, above all, watch the suspicious policy of our rulers; and then say whether we can have one publication too many—one superfluous line written in our defence!

Contrast, moreover, the situation and conduct of the Protestant Episcopal Church in the United Kingdom, in this respect, with the infant establishment of the United States. Here we

have two Archbishops, twenty-four Bishops, about thirty thousand Clergy, and some *millions* of laymen, members of our Protestant Episcopal Church. There we find eighteen Bishops, about nine hundred Clergy, and less than *half a million* of laymen, professing Protestant Episcopacy. Here, however, we barely afford a precarious support to some half-dozen periodicals, and some of them even of doubtful value; whilst our Episcopal brethren in America, just struggling into existence, and barely able to afford a decent maintenance to the priesthood, from the unhappy circumstance of being unconnected with, and unrecognised by the State, by which the prosperity both of the ecclesiastical and civil polity is compromised and endangered, feeling *the immense importance of the press* to the success of their cause, absolutely maintain five times that number, with a twenty-fold circulation!!!

In doctrine and discipline the Establishment is essentially primitive and apostolical; in being hated also, and persecuted, our opponents seem desirous that we should carry about with us the marks and characteristics of apostolicity.

These facts speak trumpet-tongued to every reflecting member of our Church, and prove to us the necessity, as well as the duty, of guarding against the efforts of this hatred and persecution, by every legitimate means within our reach. The press is their great weapon of offence; let us meet them with the same powerful engine. It cannot be said that there is less ability, less research, less piety in the Church, than in the conventicle. Let not our zeal, then, appear slack. The cause is a holy cause; its friends are numerous and powerful; and watchfulness and energy are alone required to secure the *sanctuary* of our faith. At this crisis, every one who would prove himself a faithful member of the Established Church is bound to contribute his mite, in some shape or another, to the maintenance of **THE GREAT CAUSE**. We invite one and all to join us in the mighty warfare, in which we have been so long engaged, against our various and ever-varying opponents; and with that powerful aid, which we have up to this period enjoyed, and by the blessing of Almighty God, **THE CHRISTIAN REMEMBRANCER** may, for many years to come, prove a **SOUND, PRACTICAL, CONSISTENT** and **ABLE**

CHURCH OF ENGLAND MAGAZINE.

ART. I.—*The Chronological Prophecies ; as constituting a connected System, in which the principal Events of the Divine Dispensations are determined by the precise Revelation of their Dates ; demonstrated in a Series of Lectures delivered in the Chapel of the Honourable Society of Lincoln's Inn, in the Years 1833, 1834, 1835, 1836, on the Foundation of the late Bishop Warburton. By* FREDERICK NOLAN, LL.D.¹ F.R.S. M.R.S.L. *Vicar of Prittlewell, Essex. London :* Pickering. 8vo. Pp. xxvi. 518.

THE main pillars of the christian faith which have been rested in miracles and prophecy, have suffered so extensively from the designing and deluded, that every effort to rescue them from the pollution of the rude and unhallowed hands by which they have been so frequently and so pertinaciously assailed, cannot fail to secure the approbation of the religious portion of the community. The contending parties, between which, at the present day, the orthodox Churchman, who would avoid the extremes of popery and puritanism, is placed, have shaken them to their very foundations. The Romanist thinks we have *reformed* too much—the Puritan, too little. The former endeavours to maintain an usurped authority by false miracles ; the latter supports his spiritual pretences by misinterpretation of the word of God and lying prophecy. By the imposture and illusion, on either side, it is unavoidable that the miraculous powers and divine inspiration by which our faith is mainly established should be brought into disrepute. As no discriminating or reflecting mind can be influenced by the evidence which enables the fanatic to deceive himself, and the hypocrite to impose upon others, no resource is left from the bondage in which the uninformed and unsuspecting are enslaved, but to seek refuge in hardened and contemptuous infidelity.

Under one or other of these descriptions, a large class of expositors may be reduced, who undertake the interpretation of the prophetic writings, without a solitary qualification to fit them for the office. Unacquainted with the opinions, customs, and antiquities of earlier ages,—ignorant of the very language of the author whom they presume to interpret,—that they should mistake his meaning, can excite little surprise in the Christian or the scholar. And, in fact, the limited extent of their perversion of the Book of God is rather to be imputed to their want of power, than want of inclination,—at least if we may ground our opinions on the Douay and Rheims Bibles, and Unitarian New Testament : in reference to which latter *unauthorized* work, we find Dr. Carpenter has within the last few days *condescended* to acknowledge the Son of God as the man Christ Jesus, neither equal nor co-eternal.

But this has ever been the practice of self-interpreting polemics, who travel the—to them unknown—Holy Land, without one prayer to God

to "open their eyes, that they may see;" who despise the appointed guides of the district, and alter the very charts of Scripture to suit their own views, and mislead their wretched dupes.

Our readers, we are sure, will thank us for transplanting, with some slight additions and alterations, so much of the admirable preface of Mr. Nolan to our pages. For our own parts, we think the whole would have been too little; written, as it is, in a most pure and English style, and containing such an able and comprehensive description of the object proposed. Compelled, however, by hard necessity to abridge, we have only to express our hope that the author will not suffer, in the estimation of the public, by the imperfect manner in which the task is executed.

Of persons like the above, who Mr. Nolan more mildly supposes to be actuated by misguided zeal, he pertinently adds,—“Little content with the endeavour to mistate their author's views, by wresting his words into a description of some trivial and recent occurrence, they *humbly* take upon themselves the office of prophets, and profanely deduce, from the sacred oracles, authority for their dreams of the past and their visions for the future. Making the language of inspiration a vehicle for disseminating their revolutionary and levelling principles, they labour to produce the ‘crisis’ which they desire and predict, by representing it as intended; and while they pretend to diffuse a religion of peace, sound the trumpet of sedition.”

A more clear or comprehensive view of the conduct of these parties we never remember to have seen. Religion with them is merely an engine of vast power, by means of which they hope to accomplish their own nefarious purposes; and no method of misinterpretation, however loose the analogy upon which it is founded, will be considered unjustifiable, provided the success of their schemes is thereby promoted. By such subterfuges, indeed, infidels have not unfrequently sapped the very foundation of religion in the thoughtless and unreflecting, have shaken the authority of Revelation, and succeeded in reducing the pure faith of the gospel, in the estimation of the vulgar, to the level of degrading superstition or traditional error.

Nor can we reasonably wonder that these miserable empirics should thus assiduously labour in their work of perversion and misapplication, when we consider that the system of prophecy has been so wisely constituted, as to furnish the ready means by which their designs can be effectually defeated. By the unerring authority of the prophetic writings, the succession of those great empires has been determined, through which the sovereignty of the earth has been transmitted, and which are generally known as the four prophetic monarchies. But what falls more immediately within the province of the work under consideration to insist upon, is, the important fact, that “in the prophecies usually

termed chronological, a series of dates is established, by which the application of the predictions to the events chosen at the will or caprice of the expositor is for ever precluded. By the landmarks thus fixed, a line of demarcation is drawn, which cannot be transgressed without involving the guide and his followers in irretrievable perplexity and error."

The grand novel feature in this highly important and elaborate work is, the introduction of what Mr. Nolan designates the Sabbatical mode of computing the course of time, which, it appears to us, combines every requisite, and is alike calculated to correct the errors of the computers, and to establish the truth of the prediction. After the perusal of this volume, it will, we imagine, be conceded by all, that this mode of computing the course of time existed even in the patriarchal ages. Under the Mosaic dispensation it clearly prevailed. The whole of the festivals, for instance, under the Levitical law, by the returns of which the progress of time was marked, were ordered by the revolution of septenary periods. From the time of the Sabbath to the institution of the Jubilee, the Sabbatical character of the dispensation is clearly traceable in the times consecrated to religious observance. The connexion being thus established between the lapse of time and the return of the festivals, in the cycles by which they were ordered, a scale is supplied, by which the predictions, properly chronological, may be verified on demonstrable principles. All the leading events in the system of Providence which prophecy served to develop, as deduced from the patriarchal times, and extending through the Mosaic, have been the subject of specific revelations, which may be measured by those periods. It thus becomes possible to prove, to a demonstrable certainty, that the event foretold occurred in the exact crisis which had been predicted.

We do not think a more important object, or one more in accordance with the views of the illustrious founder of the lecture,—to which the christian community already owes so much valuable information,—could have been selected; and quite satisfied are we, that no divine of this or any previous age ever exhibited more zeal, more learning, more comprehensiveness of judgment and intellect, and more profound investigation, than the present lecturer.

As a specimen of laborious accuracy, at once interesting and valuable, the Chronological Scale, calculated by Sabbatical cycles, cannot fail to gratify our readers. The two or three lines on the Seventh Millennium, or Great Sabbath, give a rational view of the universal reign and diffusion of the gospel of Christ, which we vainly look for in the writings of modern millenarians, and the whole document will repay an attentive perusal.

MILLENNIUM I.

- 1 Sunday, Oct. 23d. Creation commences from the preceding evening. 4004
 Saturday, 29th. Sabbath instituted. 4004
 5 Sunday, Oct. 24th. Series of Sabbatical years, and Great Sabbatical 3999
 Period of 2556 years commence with this epoch. The death of Adam
 and translation of Enoch happen near the close of the Millennium.

MILLENNIUM II.

- 1000 The sons of Seth, seduced by the daughters of Cain, begin to apostatise. 3004
 1056 Noah born. Descent of the Watchers. 2948
 Total defection of the sons of Seth.
 1656 Dec. 3d. Deluge. 2348
 1726 The Assyrian, or first of the Prophetical Monarchies founded by Ninus. 2278

MILLENNIUM III.

- 2000 Abram born; under whom the period of the Unwritten Law commences. 2004
 2075 Call of Abram, and departure from Ur. 1929
 2082 Thursday, April 22d. Abram receives the Promise, and departs from 1822
 Charan: the period of 430 years to the delivery of the Law commences.
 2112 The nonage of Isaac ends: the period of 400 years to the deliverance 1892
 of the Israelites from Egypt commences.
 2512 Thursday, April 24th. The departure of the Israelites from Egypt: pe- 1492
 riod of 400 years from the nonage of Isaac ends: the series of Sabbatical
 years and Jubilees computed from the preceding autumn.
 2560 The Israelites enter the promised rest in Canaan: the Great Sabbatical 1444
 Period of 2555 years ends: and the Great Period of 1440 years com-
 mences, as observed by the Chaldees and Persians.

MILLENNIUM IV.

- 3000 Oct. 30th. The Temple of Jerusalem dedicated by Solomon: the Sche- 1004
 chinnh appears in the Holy of Holies.
 3029 Thursday, Nov. 4th. The Golden Calves erected by Jeroboam: the 975
 defection of Israel; Ezekiel's prophecy of 390 years commences.
 3262 Isaiah's prophecy of 16 and 5 years, foretelling the captivity of Israel, 742
 commences.
 3278 The period of 16 years foretold by Isaiah ends: that of 5 years com- 726
 mences.
 3280 Fall of Moab: Israel overrun by the Assyrians: middle of the Great 724
 Period of 1440 years.
 3283 The last period of 5 years foretold by Isaiah ends: Israel led into cap- 721
 tivity.
 3380 Josiah's reform of the national religion: the defection of Judah: Eze- 624
 kiel's prophecy of 40 years commences.
 3398 The expedition of Nebuchadnezzar against Syria: the period of 70 years' 606
 captivity, foretold by Jeremiah, commences.
 3405 Captivity under Jehoiachin: epoch from whence the prophecies of Eze- 599
 kiel are computed: Daniel's period of 1355 years commences.
 3420 Last deportation of the Jews by Nebuchadnezzar: end of the periods of 584
 390 and 40 years, foretold by Ezekiel.
 3450 Daniel's Prophecy of the profanation of the Temple, for 2300 evenings 554
 and mornings, delivered.
 3466 July 9th. Fall of Babylon: end of the first of the Prophetical empires, 538
 and rise of the second or Persian. Daniel delivers his prophecy of the
 70 weeks.
 3468 Cyrus succeeds to the empire of the East. Jeremiah's prophecy of the 536
 70 years' captivity accomplished.
 3547 March 24th. Return from Babylon, and restoration of the Jewish Po- 457
 lity under Ezra. The 70 weeks, foretold by Daniel, commence. The
 Great Paschal Cycle of the Jews computed from this epoch.
 3596 The first division of the 70 weeks, foretold by Daniel, terminates. The 408
 order of Prophets ceases; and is succeeded by the men of the Synagogue.
 3674 Fall of Babylon before the arms of Alexander: end of the second and 330
 commencement of the Greek, or third of the Prophetical empires.

A. M.		B. C.
3700	Commencement of the period of 2300 years, to the fall of Antichrist and cleansing of the Sanctuary.	304
3836	Oct. 11th. Profanation of the Temple, for 2300 mornings and evenings, as foretold by Daniel, commences.	168
3836	June 30th. Defeat of Perseus by Paulus Æmilius: end of the third of the Prophetical empires, and rise of the fourth, or Roman.	168
3839	Dec. 12th. Purification of the Temple: prophecy of 2300 evenings and mornings accomplished.	165
3964	Herod declared King of Judah by the Romans, in the Consulate of Pollio: Virgil celebrates the period of the Great Restitution.	40

MILLENNIUM V.

4000	Feb. 3d. Presentation, in the person of Jesus, of God manifest in the flesh, in the Temple: Great Period of 1440 years observed by the Chaldees and Persians ends: the Magians, having come from the East to Jerusalem, adore the infant Messiah.	4
4030	Second period of Daniel's 70 weeks ends: the last week commences. Baptism of Christ. Pilate enters on the government of Judea.	27
4034	Middle of the last week: the public ministry of Christ commences. Oblation and sacrifice cease: the Sanhedrim secede from Jerusalem.	31
4037	The last of the 70 weeks ends. The prophecy of Daniel fulfilled in the crucifixion of the Messiah.	34
4073	Destruction of Jerusalem: abomination of desolation: St John's period of 666 years to the manifestation of Antichrist commences.	70
4078	The Temple of Peace dedicated, and the vessels of the Temple of Jerusalem deposited in it by Vespasian. The Great Paschal Cycle of 532 years closes and recommences.	75
4709	Iconoclast controversy and persecution commence with Daniel's period of 1290 years to the Great Consummation.	706
4739	Council of Rome declare Idolatry the established religion of Christendom: Sanctuary polluted with idols. End of Daniel's period of 1335 years, and St. John's period of 666 years. Fall of the Beast, and manifestation of Antichrist. The period of 1260 years to the destruction of Antichrist commences.	736

MILLENNIUM VI.

5000	Establishment of the Electoral College for choosing an Emperor, to be confirmed and consecrated by the Pope: the usurpation of Antichrist completed in the arrogation of universal empire.	996
4999	The period of 1260 years ends. Fall of the mystical Babylon: the destruction of Antichrist and purification of the Sanctuary effected.	1996

MILLENNIUM VII.

6000	The Great Sabbath commences, with the acknowledgment of Christ's 1997 supremacy and the universal diffusion of the Everlasting Gospel.—Pp. xiv. xvi.	1997
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It must be obvious to our readers that a work, embracing such a lengthened period, and written with the minutest accuracy, can scarcely receive proper justice in a brief review; and the fact is, each of the twelve discourses is a mine of biblical wealth, from which future expositors will be able to extract sterling ore. In the last discourse Mr. Nolan takes a most rational view of the probable period fixed in the Divine counsels for the Great Sabbath, or Millennium; fixing its commencement, though upon very different grounds to many modern fanciful theorists, at the termination of the 6000th year of the world. And this proposition receives strong corroborative proof from a prediction, known to exist from the earliest ages among the Jews, and for which many learned and orthodox Christians conceive that authority may be discovered among the canonical Scriptures. In this revelation it is declared, that 6000 years were

prescribed to the duration of the world ; for 2000 of which it should be without law, for 2000 under the Law, and for 2000 under the Messiah.

The remarkable coincidence (continues Mr. Nolan) between this prediction and the distribution of the time intervening between the creation and consummation of all things, is sufficiently established in the affinities which have been recently traced, to entitle it to some share of attention. Thus far, it is obvious, it stands the test by which prophecy should be tried; as the event is answerable to the prognostication. The conformity is, however, observed to extend not only to the epoch of the Advent of Christ, which it has accurately determined, in referring it to the year 4000 of the world; but may be verified in the distribution of the period antecedent and subsequent to the Nativity. The preceding term of years is divided into equal portions by the birth of Abraham, which is placed, in the best digested system of chronology, at 2000 years from the Creation, on the one side, and from the Nativity, on the other. From the time of the patriarch, the commencement of the Law is generally dated by the Jews; who distinguish between the unwritten and the written code, and deduce the former from Abraham, as the latter from Moses. The prophecy of Elias, in its distribution of the 6000 years assigned to the age of the world, into periods of 2000 years, appears thus plainly verified by the event, in the time which preceded the coming of the Messiah. That which has succeeded his advent, is at present in the course of fulfilment; it consequently remains for time to prove how far the period of 2000 years, which it is equally assigned, is accurately determined. Thus far we are assured by experience, that for the eighteen centuries which have hitherto elapsed, the Gospel has expanded its branches and diffused its shade, in conformity to what has been revealed in the prediction.

The course of time, as thus distributed into six millenary periods, when viewed in reference to the declaration of the Evangelist in the text, may be considered as introductory to a *seventh*, to which an equal duration is ascribed with the preceding. Regarded in this view, it becomes a proper Sabbatism, not merely as succeeding to six periods of the same length, but as distinguished from them, in its consecration to peace and righteousness, while they are consigned to labour and sorrow. The entire course of time, thus viewed in succession, as consisting of seven periods of 1000 years each, has been justly compared to a Great Week; the last period of which, termed, by eminence, the Millennium, as analogous to the primeval Sabbath, forms a proper Sabbatism.

With the analogies on which the preceding deductions are founded, the primitive Christians were well acquainted. They were equally familiar to the Jews, from whom they seem to have passed to the inspired compilers of our canonical Scriptures. The distribution of the age of the world into millenniums, they agree in conceiving was prefigured in the work of creation. While the Divine architect might have at once brought all things into existence by his almighty fiat, he was pleased to employ six days in the work, and to consecrate the seventh by resting from the operation. In this distribution of time at the commencement of the world, he was graciously pleased to signify his intentions as to its future and final destination. For as many days as had been consumed in bringing it into existence, it would be consigned to millenniums of toil and sorrow; and as the seventh day had been devoted to rest, it should enjoy a sabbatism in the seventh millennium. As the Evangelist has been understood to allude to this subject in the text, to it also St. Paul has been supposed to refer in declaring, that "there remaineth a sabbatism to the people of God." And St. Peter has been supposed to recognise the method of reasoning by which the inference on which it is founded is deduced, when he declares, that "one day is with the Lord as a thousand years." Whatever be the opinion which is formed respecting the apostles, it is at least certain that their uninspired contemporaries, in arriving at the same conclusion, have pursued the path in which they have preceded. Unless St. Paul be supposed to proceed on the assumption of its conclusiveness, his inference, that "there remaineth a rest" to be enjoyed, is obvious or inconclusive. That these notions are not groundless specula-

tions, admits of satisfactory proof, as they may be verified in the course of mundane events, over which it may be presumed that Providence has exercised an immediate control. In the whole of God's dealings with that nation whom he had chosen "for his people," the course of events maintains a constant and uniform tenor. In the order and regularity with which his dispensations were conducted, the object is not merely apparent,—to establish them in "a rest" at an appointed time, but at intervals in which the sabbatical division of it is predominant; instances of which have been recently adduced from the Jewish and Christian writers.—Pp. 307—311.

The glorious period commencing with the opening of the seventh and last millennium, when "those on whom the second death hath no power shall be priests of God and of Christ, and shall reign with him a thousand years," is thus graphically and powerfully described:—

His kingdom having become commensurate with the sound of "the Everlasting Gospel" . . . "which is gone out into all the world;" "every nation and kindred and tongue and people" to which "it is preached," shall yield a willing submission to his authority. The pale of the Church will then know no bounds but those of the habitable world. The living structure, which "is founded on the prophets and apostles, Jesus Christ himself being the chief corner-stone," as sanctified with his presence, will "grow into a *Holy Temple* of the Lord, . . . a habitation of God through the Spirit." When "the thousand years which should be fulfilled" have thus come to a close; as time passes into eternity, and the last transition is made from the great to the everlasting sabbath, the promise of that holy rest which God ratified with an oath will be carried into plenary effect. The Divine purposes being thus achieved, the prophetic vision will be fully and finally realized: "Behold the *tabernacle* of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God."—Pp. 325, 326.

From what we have already said, and the extracts given, it will be at once conceded that Mr. Nolan has discharged his duty in a most masterly style. In his writings, indeed, the sublimity and beauty of the prophecies are no less powerfully delineated, than the appositeness of the whole sacred volume to fix the heart upon the attributes of the one true God, and lead the creature to fall down and worship the Creator. The fulfilment of prophecies written ages before the events occurred, and written with such accuracy that they appear more like histories of that which is past than predictions of things to come, proves at once the author and finisher to have been God,—omniscient to foresee, omnipotent to accomplish. The perfect adaptation of the whole scheme of government for the universe to the condition of man, as we trace his history from Adam to our own time, is a further proof that our God is a God of love, long-suffering, and of great goodness. And all this, and far more, the perusal of the work under consideration has forced upon us. We lay down the volume, indeed, with a grateful feeling that we have received additional light respecting the things that belong unto our everlasting peace; and we humbly hope that that light may be, under Providence, a "light to lighten" us on our pilgrimage to the kingdom of our Lord, and make us meet to be partakers of the joys and triumphs of the everlasting Sabbath.

ART. II.—*The Church of Rome's Traffic in Pardons, considered in Three Letters addressed to the Rev. T. L. Green, Roman Catholic Priest of Tixall.* By GEORGE HODSON, M.A., Vicar of Colwich, and Archdeacon of Stafford. London: Hamilton, Adams and Co. 1838. Pp. 42.

MR. GREEN having found some tracts which, according to him, misrepresent his creed, writes to the Archdeacon, who here offers to prove that the tracts which he disseminated are substantially correct in regard of the charge adduced by Mr. Green; and that they contain but a true statement respecting the sale of indulgences, and the Roman Church's traffic in pardons. The tract is, (we presume,) one of the series put forth by the Bristol Church of England Tract Society. It gives nine reasons for protesting against the Church of Rome. The 8th is—

“I protest against the church of Rome, because she believes that pardon for sins, past, present, and to come, may be sold by her clergy, and that they have the power to grant such pardons, unconditionally, for money.”

Neither the articles of the Council of Trent, (remarks the Archdeacon,) nor the Trent catechism, nor the Creed of Pope Pius IV., say any thing in so many words about granting pardons for money. But if the Council of Trent expressly sanctions the doctrine of indulgences, and if it can be shown that *indulgences* are, to all intents and purposes, *synonymous with pardons*; and that it has ever been, and is to this day, the practice of the Church of Rome to *sell* indulgences, we shall go some way, I think, towards establishing the position with which I set out, and vindicating the author of the tract which has called forth your remonstrance, from the charge of having made a calumnious and unwarranted assertion.—P. 3.

The decree of the Council of Trent defines nothing. It simply affirms, that Christ has left to his church the power of bestowing indulgences; declares the use of them to be very salutary to Christian people; anathematizes those who hold a contrary opinion; and makes some show of restraining the abuses which, by its own confession, had attended the administration of them.—P. 3.

The decree itself was one of the very last that was promulgated, at the hurried close of the last (the 25th) session, not without strenuous opposition from several of the learned Fathers, some of whom were for framing the decree differently, others for making no decree at all upon the subject.—P. 4.

Deep and loud as were the complaints which from every quarter assailed their ears respecting these abuses, they drove off the consideration of them to the very close of the last session of a council which had been sitting, with occasional prorogations, for eighteen years. Two days before the council broke up, the major part inclined to the opinion, that it was best to supersede inquiry into indulgences, as they were a subject of considerable difficulty and embarrassment; though many Fathers still desired that *some slight notice* should be taken of them, lest they should appear *altogether passed over in silence*. At length, the very night before the council was dissolved, a decree was hastily drawn up, and adopted the next morning, not without the expression of a strong opinion on the part of several of the members that it was better to omit the subject altogether. And what, after all, does the decree amount to? Does it absolutely *prohibit* the sale of indulgences? No such thing. It merely says that scandalous abuses are to be checked, and all nefarious traffic in indulgences done away with. As to other abuses, arising from superstition, ignorance, or *any other cause whatever*, the correction of them was left to the bishops and the supreme pontiff,—the very men who had most notoriously sanctioned those abuses. Why, if the holy Fathers were so very careful to retrench abuses, why did

they not simply prohibit the sale of indulgences? Why restrict their prohibition to *nefarious traffic* in them, leaving it to every pope, cardinal, bishop, confessor, to determine for himself what *is* and what *is not* nefarious? Why did they refuse to insert a clause in the decree, as at first proposed, which *did* expressly prohibit the charging of any certain sum of money for indulgences, even when what are called suspensions were given. (See *Mendham's Council of Trent*, sess. 25, p. 312.)—Pp. 19, 20.

Those who are at all versed in the Romish controversy, are well aware that no greater contrariety can be found than that which exists between the more learned Latinists of former, and the more shallow expositors of Popery in later times. Upon this point of indulgences, contradictory evidence was given, says Archdeacon Hodson, before a Committee of the House of Commons in 1825 (previously to "the God-denying Bill of 1829," as it has justly been called), by the Roman-catholic bishops, Kelly, Doyle, and Murray.

The Romanists cannot be consistent in their defence of falsehood. They first tell you to go to the Council of Trent; and in the next place refer you to Bossuet or Veron, authors of no authority. And, as was done by Dr. Brown, the head of the Benedictine College of Downside, near Bath, in the controversy held in the college chapel between him and Mr. Tottenham, they explain away the Council, and instead of venturing to defend it, take their stand on other ground.

Bossuet, Gothen, Challoner, Milner, C. Butler, (of whom the present incomparably learned Bishop of Lincoln has remarked, that it is never safe to take his quotations upon trust,) tell us, says Archdeacon Hodson, that indulgences do not mean pardons. But, he adds:—

For the present, may I be allowed to ask, whether the expositions which I have above quoted of the doctrine of indulgences are authorized expositions? Are Mr. Gothen, Dr. Challoner, Dr. Milner, Mr. Charles Butler—is the Bishop of Meaux—are the Vicars Apostolic of England, *authorized expositors* of the views entertained by the Roman-catholic Church on this and other disputed questions? If they are not, I suppose we need not be detained by their statements. If they are, then I must own I am exceedingly puzzled how to reconcile those statements with the language of the indulgences themselves, granted from time to time by the heads of their church. The popes, I presume, are at least as high authority as the bishops and inferior pastors of their church: yet I find in their bulls, expressions which seem to me, I must confess, not a little contradictory to those I have just quoted. Pope Urban II., toward the close of the eleventh century, promises to those who should join the banners of the cross against the infidels, not only indulgence of all their sins (which looks very much like pardon of sins,) but also an entrance into the paradise of bliss. *Daronii Annal. ad an. 1095.*—P. 6.

Again, in p. 9, Archdeacon Hodson quotes from a jubilee bull of Boniface VIII., A. D. 1300, "*Non solum plenam et largiorem, imo plenissimam omnium suorum concedemus et concedimus veniam peccatorum.*" Our author refers, in his Second Letter, to the Tax-tables, and to a work entitled "*The Spiritual Venality of Rome*;" and to the Commentary of the learned Claude D'Espence, who is admitted to have

been one of the most able and erudite Romanists of the 16th century. Having in his Commentary (Titus i. 7.) expressly referred to the *Centum Gravamina* of the German Princes presented in A.D. 1523 to the Pope's nuncio at the Diet of Nuremberg, he proceeds to say, that "all these charges might be considered as the fiction of the enemies of the Pope, were it not for a book printed and exposed to sale at Paris, entitled the *Tax Book of the Apostolic Chancery*, in which" (these are D'Espense's own words) "more wickedness may be learned than in all the summaries of all vices; and in which *license of sinning is proposed* to most, and *absolution* to all who will buy it."

In p. 26, Archdeacon Hodson mentions that the practice of *selling indulgences* continues to this day, as is very well known to travellers in Roman-catholic countries, and might be shown by numerous extracts from their writings. He refers to Eustace's Tour, iii. 131; Rome in the Nineteenth Century, ii. 267—270; and Townsend's Travels in Spain, ii. 171—173. Would it not be worth while for popular legislators, who rule and shift upon the principles of expediency, to procure such an indulgence as that which Clement VI. granted in 1351 to the King and Queen of France and to their successors, "to set aside such oaths, taken or to be taken, as they cannot conveniently keep?" This *apostolical fragment*, our author draws from Dacherii Spicilegium, edit. 1723, tom. iii. p. 174.

Archdeacon Hodson admits a verbal inaccuracy in the assertion, that indulgences are unconditionally granted for money. But what conditions? Let the reader consult the History of the Seven Roman Basilicas, by Onuphrius; he shall find an indulgence suspended on a weathercock. As if in mockery, the pious penitent is commanded to look up to a certain vane, and lo! he is sure of an indulgence. So there are plenary indulgences at Jaffa, to him that shall there for the first time set his foot on the Holy Land; as we read in a little book of Processions made by the Franciscans in divers places in the Holy Land, inscribed at once to the honour of God and the glory of St. Francis; printed at Antwerp, 1670.

We hope that the Archdeacon will expand this little tract, and illustrate it more copiously.

ART. III.—*On the Education of the People of India.* By CHARLES E. TREVELYAN, Esq. of the Bengal Civil Service. Longman. 8vo. Pp. 220.

WE took up this volume with great interest, for there is much in the increased facility of intercourse, and the extension of knowledge, now commencing in the East, which may claim the attention of the Christian mind, and suggest, even to the most sober, the thought of the similar

fusion of mankind, and the approximation to one standard of inter-communication, which preceded the introduction of the gospel, and so remarkably facilitated its propagation. But we were disappointed to find, that the work before us is but a crude and partial vindication of certain crude and party changes, recently introduced by the authorities in India, in the method of appropriating a certain sum, which is assigned for educational purposes in the British possessions. Under such circumstances, we should have thought that a brief notice of this production would have sufficed for the readers of the REMEMBRANCER. But upon further consideration, the principles, which Mr. Trevelyan advocates, appeared to demand a more extended examination, both because they seem, by their plausibility, calculated to mislead the religious public, and because they are similar to those which are so pertinaciously urged by the opponents of classical learning; who, as though the heart and imagination had been exhaled away from men by the furnace of Reform, deny the name of *useful* to every acquirement which is not scientific.

It would appear that the legislature, in passing the charter of the East India Company in 1813, resolved, with justice and wisdom highly meritorious to their right feelings, to set apart a fund (10,000*l.* per annum) "for the revival and promotion of literature, and for the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories." Now here two objects are plainly announced,—one, doubtless, the promotion of scientific pursuits, and the second as plainly relating to literature; but the dispute now is, what kind of literature had the legislature in view. Upon this point, we have the misfortune to entertain opinions entirely opposed to those, not only of Mr. Trevelyan, but of the late governor-general, Lord William Bentinck.

All written authority must be interpreted by traditional aid, because the *sense* in which it is received cannot itself be written contemporaneously with the written authority, but must be collected when the sense is afterwards disputed and must be ascertained. The sense in which the above resolution of the British parliament was at first received, was to the effect, that the English rulers of India thereby designed to supply that encouragement to learning which the native princes had bountifully granted, but of which their decay and impoverishment had deprived the professors of eastern literature. This was the universally received sense of the meaning of the legislature, and the sense at first acted upon; and if this be the real design of parliament in making this provision, no doubt can remain as to the meaning of the sentence which expresses it. The learning which the native princes encouraged consisted in Muhammedan and Hindú history, poetry, theology, metaphysics, mathematics, and astronomy. We are not bound to commend their

knowledge of the sciences, either in degree or kind, (although many useful and practical rules were taught; and we question whether many bankers, even in the city of London, know so much of astronomy as our old friend the silent professor of the *Arabian Nights*;) but upon their literature opinions must necessarily vary. One point is at all events plain, that such learning more resembled that of our colleges and grammar schools, than the elementary teaching of our parochial seminaries. Be it remembered also, that in many extensive portions of India (doubtless at no remote period almost universally) education of an elementary kind forms part of the social system: the schoolmaster of the village is one of the municipal corporation; holding his land and his cottage by the service of his humble but useful occupation; entitled to fixed fees; and teaching the children, (who are *all*, of whatever caste, specially dedicated to the goddess of learning,) in various degrees, according to their several castes, reading, writing, arithmetic, and certain Sanscrit hymns on moral duties, which they of course do not understand. Surely, therefore, "special encouragement afforded to learning," must be taken to mean the encouragement of the higher parts of literature, the maintenance of professors, the reward of students, who in the East must generally be sustained by the allowances of the princes, and the endowments which are founded by the munificence of former ages.

An Education Committee being appointed to carry into effect the intentions of government, acted upon the principle of encouraging the ancient learning, and of introducing the study of the English language, not as superseding but as accompanying the study of Arabic and Sanscrit. But a new party sprang up, who vehemently advocated the expediency of appropriating the major portion of the funds administered by this committee, to the purpose of teaching English alone. This party ultimately prevailed, and obtained the sanction of the governor-general to their wishes. English schools were established; and men fifty years old are now making such progress, that it is hoped they will, before many years, be able to read "a Book of Selections from the English poets, from Chaucer downwards."

This change appears to be unjust, and inexpedient. It is unjust; for who can fairly assert that the words of the charter, "the revival and promotion of literature, and the encouragement of the learned natives of India," can sanction the diversion of the assigned fund to the establishment of popular English schools? Mr. Trevelyan is of opinion that they can; and supports his sentiments by the following argument, or rather illustration:—

It is argued, or rather taken for granted, that by "literature" the Parliament can have meant only Arabic and Sanskrit literature; that they never would have given the honourable appellation of a "learned native" to a native who was

familiar with the poetry of Milton, the metaphysics of Locke, and the physics of Newton; but that they meant to designate by that name, only such persons as might have studied in the sacred books of the Hindoos all the uses of Cusa-grass, and all the mysteries of absorption into the deity. This does not appear to be a very satisfactory interpretation. To take a parallel case: suppose that the Pacha of Egypt, a country once superior in knowledge to the nations of Europe, but now sunk far below them, were to appropriate a sum for the purpose of "reviving and promoting literature, and encouraging learned natives of Egypt," would any body infer that he meant the youth of his Pachalic to give years to the study of hieroglyphics, to search into all the doctrines disguised under the fable of Osiris, and to ascertain with all possible accuracy the ritual with which cats and onions were anciently adored? Would he be justly charged with inconsistency, if, instead of employing his young subjects in deciphering obelisks, he were to order them to be instructed in the English and French languages, and in all the sciences to which those languages are the chief keys? —Pp. 97, 98.

We utterly deny the justness or candour of this comparison, and the aptness of this illustration. A native could not be termed learned, who should be familiar with the poetry of Milton, unless he *understood* it; which to do, would involve much greater and more extensive critical knowledge (not only of English, but of other languages) than the popular English-Indian schools propose to give. Familiar readers of Milton do not, we suspect, abound even in our own English schools. And as to Locke and Newton, the latter is *not* an English author; and the sciences taught by both can be made known far more readily to natives in their own language. *Greek* is not taught among ourselves for the purpose of reading *Euclid*. With regard to the "mysteries of Cusa-grass and absorption into the deity," such loose sneers are unworthy of a sober inquirer after truth. Our reply shall be in Mr. Trevelyan's favourite form—by way, that is, of *illustration*. Suppose that Napoleon had conquered England, and seized upon the revenues of our learned foundations. Let us suppose that, after a time, he, in some relenting moments of clemency, granted a fund, and appointed a French committee, "for the revival and encouragement of literature, and of learned natives." This committee would no doubt discover that the study of the French language would fully satisfy the intention of the Emperor; and that to support innumerable petty French schools was far more likely to manufacture learned natives, than the re-establishment of Oxford, or Cambridge, or Eton. For surely, (their Report would say,) the honourable appellation of "learned natives" is far more deservedly given to one who is familiar with the *Henriade* of Voltaire, or the philosophy of Diderot, or the physics of Laplace, than to one who can merely tell us the difference between *ov μη* and *μη ov*, or inform us what was the precise nature of the sacred herb *moly*, or laboriously investigate whether Ulysses went down to see the ghosts, or made the ghosts come up to see him. Such a report, no doubt, would be highly approved by the friends of reform at Paris, and controverted only by some bigoted Tories of the English party, friends of abuses. We leave our readers to draw their own

conclusion from this illustration, which is quite as fair and as candid as Mr. Trevelyan's. His second illustration, that relating to the Pacha of Egypt, is yet more infelicitous. His Highness is said to be a man of acute understanding, well able to attach a meaning to the word "revival" as distinct from the word "commencement" or "introduction," and speaking a language which can express the distinction between "antiquity," and "literature." We feel assured that he would not think the introduction of English and French to be the revival of the ancient literature of Egypt. The language of the hieroglyphics possesses no literature: the study of that language, and "of the ritual with which cats and onions were worshipped," belongs to the department of antiquities, (and we should be well pleased to find some papers upon the latter topic.) But the Pacha, doubtless, in reviving ancient learning, would look to the learning which possessed a literature, properly speaking. He would republish the Muhammedan histories of Egypt and of Syria, as well as the poetry of the most flourishing periods of the various dynasties; and he would appoint professors to explain these. Nor, surely, can a better way be devised of civilizing a land, than the study of its true history, and of its own favourite poetry. There is something extremely winning in historical investigation, which gives the mind a taste for literary improvement, and examination, and labour. That Egyptian would be, we think, somewhat more deserving the title of "a learned native," who should be well acquainted with the history of his own wonderful land, than he who could construe fifty lines of Milton with no more than half a dozen blunders, and write off pages of Tyrwhitt's Notes upon Chaucer. We cannot pursue our strictures upon Mr. Trevelyan's arguments in any detail. But before we notice one assertion, which we think remarkably uncandid, we must, in justice to the cause we advocate, remark, that the dispute on Indian education does *not* turn upon the expediency of introducing the English language and literature into Hindostan. Upon such expediency all parties are agreed. Moreover, let it be borne in mind, that Mr. Trevelyan and those who agree with him, do not propose to substitute the English language upon the ruins of the native. There is an indeterminateness about Mr. Trevelyan's method of reasoning, which may lead many to imagine that such is his design; and no doubt such was the design of his party, and such was evidently the meaning of the Governor-general's ordinance of 1835, by which the system of education was changed. But so speedily was the utter absurdity of this design discovered, so immediately did its impracticability appear, as well as the danger of attempting it, that it was abandoned almost as soon as decreed. Yet, ashamed of revoking the decree, and thus proclaiming its rashness and inadvisedness, they now interpret the ordinance in direct defiance of plain grammatical English: *Roma locuta est*, and it is a point of honour not directly to reverse the erroneous decision. They now assert,

that they agree with their opponents in their ultimate object, viz. the amelioration of the vernacular dialects of India; and differ with them only upon the method of attaining that object, viz. whether by means of popular English schools, or by introducing English into the native learning, and giving due encouragement to both. The vernacular dialects possess at present so confined a vocabulary, as to be unfit for any but the most common purposes. How to raise and refine them—how to infuse new words into them, fit to express the ideas which our religion, our literature, and our science convey—is the point in debate. Mr. Trevelyan proposes numerous small schools, to teach the people: his opponents advocate as many grammar schools and colleges as possible, to rear up the learned. The latter are of opinion that the English exclusive plan will but create a new vernacular jargon, in the room of the old; that the knowledge of English thus acquired, will much resemble the French of boys' boarding schools—at best colloquial, and scarcely that; and that it is at all events cruel and unjust to strip the learned natives of their due encouragement and reward. An instance of uncandid statement upon which we must advert, is to be found in Mr. Trevelyan's assurance, that a *greater number* of English books are put forth by the new Education Committee, than were published by the old in Arabic and Sanscrit. The impression which this statement conveys, is, no doubt, that the books so published by the two committees were of similar value and importance relatively; for number is of itself no criterion upon such points. We reply to it in the words of an admirable article in the August Number of the Asiatic Journal, said to be the composition of the very learned and ingenious Sanscrit Professor at Oxford, (Mr. Wilson.) "Thirty-one thousand English books," our author says, "were sold by the School-book Society in the course of two years; while the Education Committee did not dispose of Arabic and Sanscrit volumes to pay the expense of keeping them for two months, to say nothing of the expense of printing. Now, in the first place, a mere comparison of numbers proves nothing: tried by this test, works of the highest character would never be printed at all. Pickwick, we suspect, has far outstripped Hallam's Constitutional History; and 'Trevelyan,' some twelve months hence, will cut a sorry figure by the side of Dilworth and Dyce. The English books were,—primers, spelling-books, grammars, readers; the Arabic and Sanscrit books comprehended elaborate works on mathematics and law." Moreover, these latter were not intended chiefly for sale, although they might be purchased, but for gratuitous distribution as class books and prize books. A slight knowledge of English is an universal passport to preferment. Now if (again to copy from Mr. Trevelyan's parabolic way of argument) our government were to found schools of arithmetic in every parish, with the assured promise published at the same time, that all clerkships, superintendentships, subsecretary-

ships, and every other of the higher grades of the humbler means of maintenance in the kingdom, should be given to those who had learned the Rule of Three Direct, would not the number of these latter *eruditi*, annually qualified, exceed the number of the first tripos at Cambridge? Would not the number of copies of Walkingame's Tutor's Assistant overwhelm the copies of the Principia, or of the *Mécanique Céleste*, which should issue from the University press? And what would be the increase in the number of wranglers raised in these prolific hotbeds of youthful intellect!

We must pass over much that we desired to remark—especially the utter failure of the new plan in many places, and its ridiculous results in others—in order that we may be able to offer a few brief observations upon the most important question in this controversy—the question, that is, whether the new plan will be the most effective instrument that can be devised to spread the Christian faith; whether it be wiser to teach our hearers the language in which we propose to address them, or to learn their own. Now, upon this point, we surely have a precedent to guide us. They who would follow the former plan, must think that the miracle of the day of Pentecost would have been more advantageously transferred from the tongue of the apostles to the minds of the multitude; so that the words of those sacred heralds of truth, issuing from them in their native language, might reach the minds of their auditors miraculously translated into their own several dialects; or that the latter might all as miraculously have been endowed with a knowledge of Syro-Phœnician, that the confusion of Babel should have been divinely rectified, and the whole earth be again of one language and of one speech. Such was not the will of Divine Providence. Diversities of tongues, connected in some wonderful manner with diversities of taste and feelings and habits of mind, are permitted obstinately to prevail; and they who attempt to suppress these diversities will reap disappointment and hatred. Mere translations will not do; we must make disciples by oral instruction; and if we speak as barbarians we shall exhaust all our strength upon the understanding before we affect the heart. Christianity at first opposed the heathen philosophy so far only as that opposed the gospel and propped up paganism: so much is this the fact, that many of the ancient fathers retained certain of the philosophic notions in their schools, which, if pursued to their consequences, were opposed to the true doctrine;—the belief of coeternity of matter, for example. We are bound directly to combat heathenism in all its forms; but we cannot look for the blessing of God, if we shock the innocent feelings of patriotism, and reverence for antiquity, which Christianity may tolerate, and ennoble, and direct. There is much in the English language which must prevent it from becoming the catholic tongue: why, therefore, force it on the reluctant? We may hope that in due time native

presbyters may arise, who may teach their people in their own language the wonderful works of God : this is sufficient for our wishes. It is the very spirit of popery, which would force its peculiarities as catholic belief upon all nations. We regard the Church of England as one pure branch of the apostolical church ; all her doctrines are true, all her definitions right, and for us expedient. But fully admitting all this, we may perhaps express an opinion that if it should please God to convert the people of India, they might with advantage, considering the character and circumstances of their countrymen, use much stronger and more vehement language than we do, with respect to the authority of the Church, the efficacy of the sacraments, the power of the priesthood ; as well as introduce various changes in dress, ritual, ceremonies, &c. &c. In short, we should not quarrel with them if it should seem expedient to them to model the Church upon the platform of their own Syrian Christianity, purged of its heresies and blemishes, and reformed after the Anglican model ; but they might still retain the language of their fathers to utter praises to the God of heaven ; they might borrow from their own classical authorities the words and phrases which ecclesiastical and pious practices might render it needful to introduce. We think it most unwise, therefore, and a stumbling-block in the way of truth, to demand from the natives a renunciation of the charms of their own poetry, and of the exploits of their own heroes, as a preparation for Christianity, to transfer the toil from the missionary to his catechumens. And we more than doubt whether the diffusion of a common colloquial knowledge of English (if the new plan should succeed in effecting this) will not tend to lessen that awe, and reverence, and fear, as regards sacred things, without which religion is but too often an useless fancy, and a sluggish dream. The Hindoo and Muhammedan youth may read the Gospels in a foreign, uncouth, northern language, but he will also read books of infidelity and licentiousness, and be prepared as well by the corrupt principles of education as of nature to understand these latter more fully, whilst the antidotes to such poison are not so readily comprehended. We should remember, that to embrace the gospel, will require, in the native convert, all the firmness which zeal, developed in an honest and good heart, can bestow ; and that the besetting sin of the majority of those our interesting fellow-subjects, is a want of firmness of character—a deficiency in the virtue of independent manliness and decision.

LITERARY REPORT.

Noble's Appeal. Second Edition.
London: J. S. Hodson. 1838. Pp.
487.

THIS work, by Mr. S. Noble, who calls himself 'Reverend,' and who leads a sort of service at a place called the New Jerusalem Church, Cross Street, Hatton Garden, is a call upon all Christians to turn Swedenborgians.

Reader, wilt thou be a Swedenborgian? Thou must believe that there is neither angel nor devil; and that there is no resurrection. Thou mayest believe, with the Papist, in justification by works done through the help of grace. Thou mayest reject the mystery of the Trinity for the more simple doctrine of that great light, Baron Swedenborg. Thou shalt also be initiated into many secrets which it was never given to prophets and apostles to communicate; yea, the very colour of the wicked in hell—"of a fiery dusky complexion, and in some cases black like soot!"—P. ii. *Appendix.* And if thou seekest to know more, go to this new apostle of the New Jerusalem Church, falsely so called.

A Sermon preached in the Chapel of Lambeth Palace on Sunday, June 22, 1838, at the Consecration of the Right Reverend James Bowstead, D.D., Lord Bishop of Sodor and Man. By HENRY CALTHROP, B.D. Examining Chaplain to his Lordship; Fellow and Tutor of Corpus Christi College, Cambridge. Cambridge: Parker. London: Hatchard and Son. Pp. 23.

WE rejoice that so truly excellent an individual has been appointed to the see of Sodor and Man; an individual whose faith is sincere and without lukewarmness, and whose unaffected courtesy and constant probity are well known to all who have had the opportunity of observing his conduct as a member of the university of which he is the ornament. Mr. Calthrop, his truly conscientious successor in the tutorship, continues the same admir-

able internal arrangements which were first adopted by Bishop Bowstead; and the very increased number of students attests how highly Corpus Christi College is indebted to its late and present tutor. A more appropriate sermon than that of Mr. C. could not perhaps have been delivered. It is a delineation of the duty of a bishop, and of the spirit in which it should be undertaken. And as it is drawn by the hand of a friend, and gathered from the unerring standard of God's holy word, we can desire nothing better for the prelate, whose consecration was the occasion of its being preached, than that he may ever have it in his mind, and illustrate it in his life; and he will leave behind him a name as estimable in his diocese as that of WILSON.

A Key to the Hebrew Scriptures; being an Explanation of every Word in the Sacred Text, arranged in the Order in which it occurs: to which is prefixed, a short but compendious Grammar without Points, with some Remarks on Chaldee, prefixed to the Book of Daniel. By the Rev. JAMES PROSSER, A.M. Perpetual Curate of Landwater, Bucks. London: Duncan; and Orger and Meryon. Pp. xviii. 336.

AT the beginning of the present century the study of the Hebrew language, even in our universities, was seldom pursued. No scholarships, no exhibitions served to stimulate the exertions of the academical student; no honours awaited his successful pursuit of a difficult object. This partial eclipse, we are happy to say, no longer obscures the glory of the oldest written dialect. Hebrew, the language in which the Bible, the word of God, was first communicated to man, is now universally studied by all who would aspire to the character of profound divines. Premiums are held out in the universities; some of our prelates demand a certain proficiency in the sacred tongue, as a *sine qua non* in candidates for holy

orders; and all, with one consent, pronounce it a most valuable *acquirement*. We can only say that a more important aid in facilitating this *acquirement* could not have been found than the learned and laborious work of Mr. Prosser.

How to Live Happily. A Sermon by the Rev. CHARLES GIRDLESTONE, M.A. Rector of Alderley, Cheshire. Preached on Sunday, May 13, after the awful Death of John Norbury, who was married at Sutton Church, May 7, 1838; lost his Life by Violence the same day; and was buried at Alderley Church, May 11, 1838. Second Edition. London: Rivingtons.

THIS sermon, which is plain, simple, and earnest, like all Mr. Girdlestone's writings, merits the most extensive circulation, especially among the manufacturing districts.

The Daily Ministration of the Clergy. A Visitation Sermon. By the Rev. GEORGE LANGSHAW, M.A. Fellow of St. John's College, and Vicar of St. Andrew the Great, Cambridge. Cambridge: Stevenson. London: Parker, and Hatchard and Son. 1838. Pp. 24.

THIS is no common-place discourse. It is a compendium, vividly and apostolically drawn by a laborious parish priest, of the awful, and at the same time, blessed duties of his office. It will be acceptable to all that would be glad to avail themselves of a manual of parochial duty written in the spirit of the primitive George Herbert.

Origines Ecclesiasticæ; or the Antiquities of the Christian Church. By the Rev. J. BINGHAM. Vol. II. London: Straker. Pp. x. 570.

THE high estimation in which the works of the learned and judicious Bingham have been held, not only in England but on the continent, render the republication, at the present time, peculiarly opportune. The character universally conceded to this eminent divine, is that of profound learning, and unprejudiced investigation. In Germany his merits have been long

established by the excellent translation of the *Origines* by Grischorius; and both Auguste and Walchius pronounce him to be the "facile princeps" of archaeological writers. The volume before us is got up with the greatest care, and the name of Mr. Straker is a sufficient guarantee for its completion in a manner suited to the merits of the author, and the vast importance of the work itself; an importance fully established by repeated abridgements, and the extensive recommendation it has received at the hands of our most distinguished prelates, who almost invariably introduce it in their lists for the Biblical student. The value of the present edition is greatly enhanced by the insertion at the foot of each page, in full, of the *Greek and Latin authorities to which Bingham appeals*, in lieu of merely references as heretofore; which is of the highest importance, as saving time to those who possess extensive libraries, and trouble and expense to those who do not. In a word, even a Curate's collection of books would be deficient without it, whilst to the more wealthy it is absolutely indispensable.

The Natural History of the Sperm Whale; its Anatomy and Physiology—Food—Spermaceti—Ambergris—Rise and Progress of the Fishery—Chase and Capture—"Cutting in" and "Laying out"—Description of the Ships, Boats, Men, and Instruments used in the Attack; with an Account of its favourite Places of Resort. To which is added, a Sketch of a South-Sea Whaling Voyage; embracing a Description of the Extent, as well as the Adventures and Accidents that occurred during the Voyage in which the Author was personally engaged. By THOMAS BEALE, Surgeon, Demonstrator of Anatomy to the Eclectic Society of London, etc., and late Surgeon to the "Kent," and "Sarah and Elizabeth" South Seamen. London: Van Voorst. Pp. vi. 393.

IN every point of view it has seldom fallen to our lot to notice a work of higher interest and importance. Mr. Beale has undertaken his task *con amore*, and completed it in a masterly

manner. The mistakes and misapprehensions of previous authors are corrected; the physiology and habitude of *Leviathan* are described; and the sperm whale, under the hands of his cicerone, appears before us as familiar as a farm-yard friend. Books of this class confer an incalculable benefit on mankind. They are the result of personal observation; they contain facts, instead of the too common fictions—*useful*, instead of *useless* knowledge; and as such we recommend this *Natural History*, hoping Mr. Beale may ere long favour us with further practical illustrations of his zeal and acquirements in the pursuit of *Natural History*.

Scripture Readings; or Streams from the Fountain, illustrative of the Natural and Spiritual Man; as portrayed in an Engraving on Steel. By HENRY ADLARD, from a Drawing by J. H. NIXON, designed by the Author. London: Bagsters. Pp. xxiv. 148.

THE design of the really splendid engraving, which, we are told, this work is intended to illustrate, is to exhibit, on the one hand, the desolate condition of the human heart in a state of nature, estranged from God through the transgression of Adam; and on the other, to show the operations of the Holy Spirit, regenerating and quickening by the word that which was lost through sin and death.

The centre of the engraving is occupied by a well designed and highly finished portrait of our Saviour, surrounded by nine emblems, representing

SIN AND DEATH. GRACE AND TRUTH.

- | | |
|--|------------------------------|
| Fig. A. The natural man. | Fig. I. Regeneration. |
| B. Philosophy & science falsely so called. | 2. Justification & adoption. |
| C. Enticement of sin and lust. | 3. Assurance of faith. |
| D. Reprobate with understanding. | 4. Temptation and trial. |
| | 5. Sanctification & peace. |

The identity of the individual in the portraiture of the human emblem is admirably preserved, and the variation of the expression under the different phases, if we may use the term, of his natural and spiritual existence, is at once striking and appropriate. The accompanying figurations of Sin and

Death, Grace and Truth, also demand especial notice and approval, and present a *tout ensemble* that cannot be contemplated without deep interest and emotion.

Of the work published to illustrate the engraving, and which abounds with passages adduced to explain each state that is portrayed, we are bound to speak in equally favourable terms, and sincerely trust that the piety and zeal which suggested the undertaking may meet with the encouragement so justly due; and especially we hope that the amiable design of the author may further that good and holy cause which he had especially in view.

God's Word and Ministers. A Visitation Sermon. By the Rev. C. GIRDLESTONE, M.A. Rector of Alderley. London: Rivingtons. 1838. Pp. 20.

THIS excellent discourse steers clear of the extremes of liberalism and of semi-Romanism, and is a comprehensive digest of the doctrine of Scripture on the duty of the christian ministry, as the preachers and interpreters of holy writ.

Millenarianism Unscriptural; or, a Glance at some of the Consequences of that Theory. London: Crofts. 1838. Pp. xii. 252.

THIS work is an ingenious, and, in many respects, able attack upon the various extravagances that are comprehended under the term *Millenarianism*. It is written as a report of a series of conferences between an advocate and an opponent of the theory. The author thus treats of the composition of the millennial and post-millennial population of the earth; the alleged re-building of the temple of Jerusalem, and restoration of Levitical orders and rites; the incompatibility of millenarianism with our Lord's sacerdotal office (as intercessor); the christian economy the only means announced in the Scriptures for the moral renovation of the world; the millenary theory inconsistent with the scripture account of the resurrection and final judgment; heaven the final residence of the saints; total dissolu-

tion of the earth: the alleged pre-millennial advent of our Lord at variance with his own testimony.

A great variety of topics is brought under review; and we are occasionally reminded of the scholastic subtleties and unprofitable minuteness of the profound doctors of the middle ages. This is, perhaps, the natural result of instituting such a mode of investigation as that which the author has pursued; a mode which requires the perfect discrimination of a sound understanding, as humble as it is comprehensive. The nearer we keep to the simplicity of Scripture in all our discussions, and the more we avoid touching on mere probabilities and uncertain analogies, the greater will be the effect of those arguments which we deduce from Scripture alone. The purely scriptural portion of this little volume is in general well written, especially the Ninth Conference. To us those words alone, so much insisted upon in that portion of the work, "of righteousness, because I go to my Father, and ye see me no more," are sufficient to decide the question.

There can be little doubt that the monstrosities of millenarianism—its dream of a new temple, Levites, and sacrifices; of a time in which the Scriptures will, in a great measure, (if not altogether,) be superseded; in a word, of a third dispensation—are such as are calculated to clothe religion itself with inconsistency and absurdity, by extorting such a system from the word of God. It is at once to build up and to pull down; to erect a temple instead of a kingdom; and to declare the substance to be nothing without the shadow; and so to contradict our Saviour's discourse at Jacob's well, as to make it doubtful whether there be any plainness or perspicuity in all Scripture. This is the consequence of interpreting what is plain by what is obscure, and of mistaking a non-essential for an essential point.

Portrait of an English Churchman.

By the Rev. W. GRESLEY, M.A.
Author of *Ecclesiastes Anglicanus*;
a *Treatise on Preaching*. London:
Rivingtons. Pp. viii. 366.

Who has not read—who has not admired—who amongst the Clergy

has not wished to realize and embody, as it were, the *idea* of "Herbert's Country Parson?" The present volume is founded upon that great and good and pious model; and we may pronounce it, without fear of contradiction, a most successful "attempt to paint the feelings, habits of thought, and mode of action, which naturally flow from a sincere attachment" to the doctrine and discipline of the Established Church. One volume like this is worth a thousand cold, tame, mechanical defences of the Reformed Church; and we are sure that its extensive circulation by the Clergy will be the means of consolidating our strength, and enabling us to oppose a bolder front to our adversaries.

Letter to the Duke of Wellington. By the Rev. R. J. M'GHEE. London: Published by the Protestant Association. Pp. 7.

THIS is one of many warnings which our rulers are constantly receiving, (would that it were not in vain!) and which leave them inexcusable in continuing that absurd system mis-named Conciliation.

The Roman Catholic Oath. Speech of the Lord Bishop of Exeter, on Thursday, March 1, 1838, in the House of Lords, on presenting a Petition from certain Inhabitants of the City of Cork, &c. London: Published by the Protestant Association. 1838. Pp. 22.

So complete a document, at so small a price, is of inestimable value. It is another irrefragable proof of the folly of the conciliation system, and an irrefutable exposure of the unchanging perfidy of the Church of Rome; a church in which, if an individual be a man of honour, it appears to be rather against than according to the education he has received, and the general policy of the society to which he belongs.

It is a melancholy and degrading spectacle to see a Protestant government promoting perjured conspirators against Protestant laws. It is most melancholy to see such individuals as Lord Glenelg, professing an unfeigned

attachment to Christianity and to its interests, in the humiliating position of an adherent to a party so apparently blind to their duty to the Protestant nation, of which the folly of the people has made them the rulers. The Bishop of Exeter made no charges which he did not abundantly prove. He dragged forth the criminals before the noble assembly he addressed, and clothed them with somewhat of that infamy with which future generations will reward them tenfold. He exposed both them and their partisans,—the men who have lived with the great and noble, and who have studied law and equity, in order to charge those who differ from them behind their backs, and to threaten them with prosecution for asserting what they know to be true, and to hold them up to public scorn where they are aware they cannot even have the opportunity of defending themselves.

It is necessary, however, for the popular to be unprincipled, and for a government to be without sense of honour, when the people are without principle, and the object is not to live well, but to live—not to serve God, but ourselves—not to save our country, but to keep a place.

Fables from Ancients and Moderns, versified. By the Rev JAMES GORLE, M.A. of Birmingham. Birmingham: Langbridge. London: Smith, Elder & Co. Pp. viii. 115.

A little book, of little pretensions, but great merit, calculated to make us think and do rightly.

The Institutions of the Church of England of Divine Authority. By the Rev. J. BAYLEE, A.B. Dublin: Curry & Co. London: Holdsworth. Pp. 187.

We like to see third editions of good books, and congratulate Mr. Baylee on this mark of public approbation. His advocacy of the claims of the Church of England to scriptural authority is sound and argumentative; and although occasionally he traverses a little out of the beaten track, we have satisfaction in recording our deliberate

opinion, that, in an age of wavering and doubt, the volume is a powerful warning against dissent and schism.

Dionysius Longinus on the Sublime, chiefly from the Text of Weiske. With English Notes, &c. &c. By D. B. HICKIE, LL.D., Head Master of Archbishop Sandy's Grammar School, Hawkeshaw. For the Use of Schools and Colleges. London: Longman & Co. Pp. xiv. 129.

WE cannot compliment Dr. Hickie on his edition of Longinus; and although *professedly* intended for the use of colleges, we have considerable doubts whether it will be found in much repute at Oxford or Cambridge. The Life, &c. is meager, and the style not *extra-classical*; the Notes are common-place; and, in fact, the only available part is the Index.

1. *Examination Questions on Butler's Analogy.* By G. W. CRAFTURD, M. A. Fellow of King's College, Cambridge. Second Edition. London: J. W. Parker. Cambridge: Deightons. Pp. viii. 141.

2. *Examination Questions and Answers from Burnet on XXXIX. Articles.* London: J. W. Parker. Pp. iv. 124.

3. *Examination Questions and Answers from Mosheim's Ecclesiastical History.* London: Parker. Pp. iv. 288.

THERE is, perhaps, no better method of imparting and impressing information, than the simple one of question and answer. The grand object is, to take care that the questions are so clearly derivative, that the answers may be easily found in the text. In the above three works, this has been most happily accomplished; and more valuable manuals we could not possibly recommend to the theological student.

A Companion to the First Lessons. By J. D. COLERIDGE, LL.D. London: Rivingtons. Pp. viii. 192.

CALCULATED to prove highly advantageous to the biblical student, and to make the reader truly wise.

Sermons on the Seven Penitential Psalms; preached during Lent, 1838. By the Rev. CHARLES OXENDEN, Curate of Bishopsbourne, Kent. Dedicated, by permission, to Her Majesty the Queen Dowager. Canterbury: Ward. London: Hatchard, Rivingtons, Whitaker. Pp. vii. 189.

Two good motives have induced the author to add another to the multitude of volumes of sermons with which the press has lately teemed; and we sincerely hope he may attain both his objects. First, that the perusal of the really good plain discourses "may lead some to sorrow after a godly sort;" and next, that the profits arising from the publication, (which the list of subscribers warrants us in believing,) may be amply sufficient effectually to repair the church of Bishopsbourne, the resting place of the "judicious and admirable Hooker," where he laboured during the last years of his ministry.

The Book of Ratramn, the Priest and Monk of Corbey, commonly called Bertram, on the Body and Blood of the Lord. To which is added an Appendix, containing the Saxon Homily of Alfric. Oxford: J. H. Parker. London: Rivingtons. Pp. xii. 52.

WHATEVER may have been the real name of the author of the volume before us, it was undoubtedly written in the ninth century, and was intended to refute the heretical notions of Paschasius on the subject of Transubstantiation, which at that period were first propounded. The estimation in which it was formerly held, may be conceived from the circumstance that its circulation was prohibited by the Council of Trent; and even previously, according to Baluzius and F. Mabillon, the passages which opposed the doctrine of the "real presence" were erased. In the preliminary discourse to a translation of Jewel's Apology, pp. 37—39, which we published in 1825, the work of Bertram is particularly referred to; and we are glad to see it in a new dress at this period, when popish falsehood and presumption are resorting to their old iniquitous habits, and endeavouring to gloss the more abominable

practices of Romanism, and conceal her worst features, in order to deceive the weak advocates of expediency, and silently but surely obtain a better footing in the country. The cry of Rome of old was, "*Delenda est Carthago*?" Our cry must be, "*Delenda est Roma*!"

A Letter to the People of England in behalf of the Deserving Poor. By HERBERT SMITH, B.A. Chaplain to the New Forest Union Workhouse, Hants. London: Rivingtons. Pp. 6.

"THE deserving poor," we suspect, will not be very grateful to Mr. Herbert Smith for this "appeal." Our readers, no doubt, from the title of the tract, would fancy the author an excessively amiable philanthropist. We beg them to visit one of the penitentiaries, where poverty is punished more than pilfering, and where no "John Anderson" and his aged loving helpmate are permitted to go down the hill together. The heart that can remain untouched by the disgusting and inhuman atrocities committed under the New Poor Law, must be as hard as the walls of the rural gaols to which the pauper, afflicted by the hand of his God, may be consigned, and separated from all that existence holds dear, however "deserving."

Church Union. A Sermon preached in Holy Rhood Church, Southampton, on Friday, the 14th of September, 1838, at the Visitation of the Worshipful the Chancellor of Winchester, of the Clergy of the Deanery of Southampton, and published at their request. By the Rev. JAMES GRAY, M.A. Rector of Dibden, Hants. Southampton: Coupland & Nightingale. Pp. 29.

A MOST solemn, powerful, and orthodox appeal to the Church, to shake off all lukewarmness in the cause of the gospel, and, animated by the spirituality of our protestant doctrines and ordinances, boldly to enter the arena with the popish propagandists; and make the Reformed Church of England as familiar to the heathen, from Paraguay to the eastern shores of Hindostan, as their zealous mis-

sionaries have made the Romish superstition. We believe, however, that Mr. Gray has rather overrated the extent of popish influence in those countries: their success has not, we know, been commensurate with their zeal or their expectations. But their example may assuredly be beneficially followed, and then we may reasonably anticipate that the triumphs already achieved by the apostles of a purer faith, will, under Providence, be increased a thousand-fold.

A Concordance of the Book of Common Prayer with the Holy Bible; showing by Analysis and Scripture Proofs, its perfect Harmony with the Sacred Writings. Parts X. to XVI. By J. A. THORNTWHAITE, Author of the Young Churchman's Advocate, Manual, Index, &c. London: Groombridge. Pp. 72.

WE do not know any individual to whose industry and research we are more indebted, than Mr. Thornthwaite. More than once have we felt it a duty, as well as a pleasure, to recommend his little volumes; and happy are we to say that the present one fully sustains the reputation of its predecessors. The Concordance should, and indeed must, be in the hands of every one who would at a glance collect the perfect harmony of our Liturgy and services with the word of God. It leaves us, in fact, in this particular branch of study, nothing to desire.

An Appeal of a Minister of Christ in behalf of the Divine Institution of Holy Matrimony: occasioned, partly, by the New Marriage Act; being a Sermon preached in Cheltenham Parish Church, on Sunday Afternoon, November 4, 1838. By the Rev. CHARLES HEBERT, M.A. of Trinity College, Cambridge. Cheltenham: Wight. London: Parker. Pp. iv. 36.

THAT the congregation should have requested Mr. Hebert to publish this discourse does not at all surprise us, for a more sound, animated, and ap-

propriate appeal could not have been written.

The Exile of St. Helena. A Poem by JOHN CHARLES EARLE, of St. Edmund Hall, Oxford. Bristol: Gutch and Co. Pp. 16.

A LITTLE piece of considerable energy and talent, by a youthful hand which has lately adorned our pages. It combines great judgment in historical selection, with minute accuracy and sustained animation. The following comparison of Bourrienne with the poet, will show the felicity with which Mr. Earle can preserve the details of a cold historical passage, while launching a bold poetical apostrophe.

If I succeed as I expect, I shall find in the town (Acre) the Pacha's treasures, and arms for 300,000 men. I will stir up and arm the people of Syria, who are disgusted at the ferocity of Djezzar, and who, as you know, pray for his destruction at every assault. I shall then march upon Damascus and Aleppo. On advancing into the country, the discontented will flock round our standard, and swell my army. I will announce to the people the abolition of servitude, and of the tyrannical government of the Pachas. I shall arrive at Constantinople with large masses of soldiery. I shall overturn the Turkish empire, and found in the East a new and grand empire, which will fix my name in the records of posterity. Perhaps I shall return to Paris by Adrianople, or by Vienna, after having annihilated the house of Austria.—*Bourrienne, Chap. 8.*

Oh Acre, Acre, had I conquered thee,
My soul had found her destined pathway free,

My hand had seized the Pacha's golden store,
And armed three hundred thousand warriors more,—

Bid the infuriated Syrian rise,
While Djezzar called for vengeance from the skies,—

Planted my cannon by Aleppo's walls,
And triumphed in Damascus' marble halls,—

With forces swelling with my rising soul,
Stood at the gates of palsied Istanbol,—
Marched to Vienna with a giant's tread,
And numbered Austria with the nations fled,—

Lit me to Paris by war's lurid glare,
And found my full apotheosis there.

Pp. 4, 5.

A SERMON

ON THE MINISTER OF THE GOSPEL, AN AMBASSADOR FOR CHRIST.*

2 COR. v. 20.

Now then, we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God.

IN these words is set forth the commission of those who are appointed ministers of the gospel ; expressing first, the character in which they act—"ambassadors for Christ ;"—and then the errand on which they are sent—to "pray men" that they would "be reconciled to God."

God sent his Son into the world, as the messenger of his covenant—the person by whom he notified his gracious promises, and the conditions of them to mankind. When he ceased to instruct them personally, his words to the apostles were, "As my Father hath sent me, even so send I you."† Nor did he send the twelve only, but gave to his church other pastors and teachers also, for the "work of the ministry, for the edifying of the body of Christ,"‡ and promised to be "with them always, even unto the end of the world."§

The apostles appointed, in every city,|| others whom they deputed to work the work of the Lord, as they themselves did ; and further directed some of these to appoint others also,¶ as "feeders of the flock of God, under Christ, the chief Shepherd ;" required them "to exhort and rebuke with all authority ;" ** and commanded Christians to "submit to them, as watchmen over their souls, who must give account."††

Whatever appears true to any man by his own reason, or to any Christian by the word of God, he is bound to observe, though no one reminded him of it ; and whatever any one else proves to him, though absolutely unauthorized, he is bound to admit. But when God himself, knowing man's need, and yet unwillingness to be taught, hath expressly ordained a succession of persons to discharge that high and holy office ; if either *we* neglect to give, or *you* to receive instruction, it is an aggravated contempt of his authority, and of his mercy ; a treading under foot of the Son of God. "We have," indeed, as the Apostle Paul expresses, "this treasure in earthen vessels,"‡‡ and too often we add sins to our infirmities, by which we dishonour Him whom we represent. But still, as in temporal societies, officers, though bad and unfit men, must be duly obeyed, as far as their commission extends, out of respect to the supreme power under which they act ; so in the spiritual society of the Church, when you hear the truths of religion from the worst of God's *authorized* ministers, you are to receive them as the words of God, for such they are, and not the words of men. And a message from Him deserves at our hands the utmost honour, and reverent acceptance, let the messenger be ever so unworthy. You are to look beyond the messenger to the end of the mission, and from a due veneration of Him who

* By the late Rev. John Isaacson, M.A., Rector of Lidgate and Little Bradley, and Perpetual Curate of Cowlinge, in the county of Suffolk.

† John xx. 21.

‡ Eph. iv. 12.

§ Matt. xxviii. 20.

|| 1 Cor. xvi. 10.

¶ 2 Tim. ii. 2.

Tit. i. 5.

** Tit. ii. 15.

†† Heb. xiii. 17.

‡‡ 2 Cor. iv. 7.

sends us, you are to excite in your minds a due attention to what the text mentions in the second place—the errand upon which we are sent. Were this to notify a doctrine ever so mysterious; a command ever so difficult; a threatening ever so severe; you would be bound to receive it, upon the authority of proper credentials, with most submissive reverence. But what, my brethren, is the message that his messengers bring you? “Be ye reconciled to God!” Surely a most gracious, but, at the same time, a most alarming one. For you will say, Are we then enemies to him? The expression, no doubt, implies that we possibly be may, and it is our highest concern to inquire immediately, whether we are or not.

“By nature we are the children of wrath,”* obnoxious to that death to which our first parents were condemned, involved in the corruption with which they tainted themselves; we experience the consequences of that corruption, we feel that we must die. God must consider our bad inclinations, however we came by them, with dislike, as well as pity; and may justly leave us in this fallen state, unless we make use of the proper means to be relieved from it. What care then have you taken in this respect? You will perhaps answer, “We have been by baptism regenerate, and grafted into the body of Christ’s church, and we have personally ratified since, at our confirmation, the vow then made in our name.” You, who have done this, have done well; and these things, as acts of obedience, which is better than all burnt sacrifice, are calculated to insure a blessing from above; may, through grace, enable you to amend your lives according to his holy word; and finally fit you for the communion of just men made perfect, and the glorious inheritance of the saints in light. But all men have broken this condition by actual sin. What have you done then to renew your covenant? Have you lamented your failings, and redoubled your watchfulness,—or have you tamely given way to irregular appetites and passions? Have you not, indeed, striven to excuse, to justify, to encourage them? Sometimes, perhaps, you have resisted them; but from what principle? From a principle of conscience towards God and love towards Christ; or of interest; of convenience; of reputation only? If the latter, they are no religious motives. If the former,—have you resisted in temptations of all sorts, and upon the whole successfully? For if you must own, as it is to be feared too many of us, my beloved brethren, have reason, that you have commonly been overpowered, and are so still, then in proportion as this is your case, both reason and scripture pronounce it a bad one: for “without holiness,” or habitual piety and virtue, “no man shall see the Lord.”† Are you then trying all methods to increase your strength, or do you give up the contest; sometimes perhaps a little grieved, but oftener secretly rejoicing that you have so specious a pretext as that of your weakness, to follow your own evil ways? But some one may ask, How are we to increase our strength? How, my brethren! why by contemplating seriously and frequently the baseness, the ingratitude, the danger of sinning against God; by avoiding resolutely the things and the persons that incline you to it; by reading the blessed word of God, by listening to his appointed ministers, by worshipping in his temple; and, above all, by earnest application to your heavenly Father

* Eph ii. 3.

† Heb. xii. 12.

for his help, to the holy Jesus for his mediation, and to the Spirit of grace for sanctification. Scripture and experience prove, that "we are not sufficient of ourselves;"* but He is all-powerful to bless, all-mighty to save; and this power and this might is only equalled by his long-suffering and abundant mercy. We have his express promise, that those that come unto him shall in no wise be cast out. He justly expects that we should acknowledge our dependence on him, by asking his aid; and if we are too proud, or too negligent, he leaves us to the consequences. But some may say, "We have prayed as well as endeavoured, and all to no purpose." I would here ask, *How* have you prayed? Only, perhaps, as a matter of course, without much persuasion that it would do you any good, without penitence and humiliation, without attention and earnestness, without an entire prostration of mind, and a perfect devotion of soul, body, and spirit, to your God and his Christ; or at least, without due perseverance; and what can you expect from such prayers?

Supposing, however, that you are satisfied with yourselves on these heads, what plea have you made to God for his pardon and help? "That of his infinite mercy?" But his mercy flows to mankind in a particular channel. "God was in Christ, reconciling the world unto himself;" as the verse before the text teaches. Have you then applied through Jesus? For if not, if you seek to be reconciled without him, it is a shadow and no substance that you pursue; it is not reconciliation, but condemnation. You will all, perhaps, be ready to say, "We have prayed in his name constantly." Still has it been with a proper sense of what he has done for you; of what he is to you; with a real faith and trust in his atonement and grace, disclaiming all merit of your own; with a fixed and active resolution to "take his yoke upon you," and observe his appointments, in order to attain his likeness? Possibly you will plead, "that such faith and resolution are not in your power: they are the gift of God,"† as appears from Scripture, and therefore it is none of your fault if you have them not. I say, brethren, *it is* in your power to yield to his Spirit "when he strives with you," to dwell on his convictions of your sins, and of your danger; to cherish high desires and holy aspirations for spiritual grace; to endeavour at what you are commanded; to use the means which the gospel prescribes. If you have done this, persevere in the same course, and you will infallibly succeed; be ye faithful unto death, and Christ will give you a crown of life. If you have not, this is the method which, "as though God did beseech you by us, we pray you in Christ's stead," to take; that ye may be reconciled to God.

He is infinitely wise, and therefore knows what is best for us. He is infinitely good, and therefore his directions point it out to us. He is perfectly just and holy, and therefore loves his creatures to eschew evil and do good; to seek peace, the peace of God, and ensue it. His power is irresistible, and therefore he *can* reward or punish to the utmost. His veracity is unquestionable, and therefore he *will* reward or punish according to his word. And he has expressly told us in that word, that "the wicked shall go away into everlasting punishment, but the righteous to life eternal."‡ What can we then promise ourselves by

* 2 Cor. iii. 5.

† Eph. ii. 8.

‡ Matt. xxv. 46.

disobedience? What may we not promise ourselves by obedience? Our worldly enjoyments at best are few and uncertain; our sufferings many and severe. What a situation is this, if we are to take it for our all,—without God, and without hope! We are indeed apt to flatter ourselves with the prospect of pleasure and advantages soon to come; but if we look back, what great and lasting satisfaction hath the highest and the happiest of us ever enjoyed? and what better ground is there to expect any such in the remainder of our days?

We have undoubtedly much to be thankful for; far more indeed than we have deserved. But is that a reason why we should desire nothing further? Shall we, created in God's image, and after God's likeness, feel satisfied, on cool reflection, at the close of life, that following in the same track, the broad way it is to be feared, which we have hitherto too often pursued; shall we, I repeat, feel satisfied that we have done the work of an immortal soul? especially while heavenly and eternal bliss, the paradise lost by the first, regained by the second Adam, lies within our view, and within our reach?

God, be it ever borne in mind, is our Maker and Lord; this entitles him to our faithful service. He is our Benefactor: by all that he has given, and all that he is ready to give; “by his inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ;” by the means of grace which he has bestowed already; by the hopes of glory he has implanted in our hearts, to encourage us in our duty; this demands our most affectionate gratitude. And if we deny him either our obedience or our love, he will and must show to the whole creation which he governs, that they who sin, unless they apply for pardon in the manner directed by him, shall suffer in proportion. Now they do not suffer *here*, therefore they will *hereafter*. Are you then content, rather than be reconciled to God, not only to lose the promise of his favour, but to undergo, first the terrors, then the torments of his future displeasure, such as his word has described them?—“the worm that dieth not, and the fire that is not quenched?” Some foolish persons, regardless of the things that belong unto their everlasting peace, sink under the apprehension of being despised and ridiculed for their piety and virtue by their neighbours and friends; but shall they not be approved and applauded by the wise and good—by the Judge of all, and his holy angels, at the last day? To others the burden of their sins may be so heavy, that they scarcely venture to lift up the eyes to God, much less expect that He, the wise and only good, will help, or ever forgive them; and certain it is, such persons can have no well-grounded hope; but still both reason and revelation forbid even them to despair. If they are frail, God is gracious. If their sins are as scarlet, the precious blood of Christ can make them white as snow. The very forbearance and long-suffering, indeed, which has hitherto spared, carry with them a degree of pardon. Repenting and confessing, and striving against their sins, must improve their condition, and may, through redeeming love, reconcile them to their Father in heaven. How far this mercy may be carried rests with God alone, and therefore if further encouragement is needed, let them look into his holy word. There he hath granted knowledge of “salvation to his people, by the remission of their sins, through the tender-mercy of our God, whereby the day-spring from on high hath visited us, to give light

to them that sit in darkness and the shadow of death, to guide our feet into the way of peace."

Nay, our Benefactor, our Lawgiver, our Judge, not only permits, but beseeches you to be reconciled. Nor has he sent his request by a common messenger, but by his only Son, "who had glory with him, before the world was." Nor has he sent him barely to make a publication of it from heaven, and return, but to take upon him our nature; to endure the inconveniences of a low condition of life; to suffer indignities, mockings, persecution, and death; to reconcile forgiving goodness with justice and wisdom. Nor, after all this, has he left men to remember his gracious invitation, or to forget it as they please, but has established a perpetual succession of persons, authorized and commanded to repeat it, in public and in private, to every age, every nation, every sinner; and to enforce it by the strongest motives that can influence the human heart, especially that most engaging one which follows the text, "Be ye reconciled to God, for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

So astonishing a method, we may be sure, would never have been taken, had not our case been too bad for less powerful remedies. And the goodness of our heavenly Father in appointing this, of his Son in submitting to it, of his Holy Spirit in applying it to our diseased hearts, is, as the apostle justly expresses it, "a love that passeth knowledge."

But then this mercy is conditional: its final effects depend upon ourselves; and "how shall we escape if we neglect so great salvation?" Every step taken for our recovery will but aggravate our guilt, if it be taken in vain. And there remains no more sacrifice for sins; no other ministry of reconciliation for those who omit to be reconciled by this; are we then convinced of our fallen and lost condition, of the imperfection, the insufficiency, the sinfulness of what is best in us? Let us humble ourselves before "the high and lofty One that inhabiteth eternity." Are we sensible of our need of pardon and grace, thankful believers in the satisfaction of his Son, and the sanctifying influences of his Holy Spirit? Let us pray to him daily in private from the bottom of our souls. Let us constantly attend the ordinances of his public worship with our minds, as well as our bodies. Let us diligently examine our outward behaviour, and our inward movements of heart, as in his presence; let us yield ourselves up to his will, and make it our great aim to serve and please him, not only in acts of faith and devotion, but in a conduct of benevolence and equity, of mildness, and usefulness to all our fellow-creatures; in lowliness of mind, chastity, sobriety, and temperance; in a word, in newness of life. Always remembering, that every degree of sin remaining, is a degree of enmity remaining. Who then has not need to be reconciled more completely? If we look into ourselves, the best of us must see many things which we cannot approve. If we have any sense of God's goodness to us, we shall earnestly wish and labour to be more pleasing to him, and more like him. If we have any right apprehension of the dangers that surround us, we must fore-

• Luke i. 77—79.

† John xvii. 5.

‡ Eph. iii. 19.

§ Heb. ii. 3.

see that, unless we press forward, we shall be driven back; but the farther we advance, on the surer ground we shall stand.

And if we have any just zeal for the glory of our blessed Redeemer, we shall deeply lament that our failings have so frequently given others occasion to "blaspheme that worthy name whereby we are called;"* and shall use our best endeavours "to adorn the doctrine of God our Saviour in all things."†

MISCELLANEOUS.

COMMENTARY OF THEODORET, BISHOP OF CYRUS IN SYRIA, ON ST. PAUL'S EPISTLE TO THE ROMANS.

THEODORET was born at Antioch, A.D. 386. His studies were pursued under Theodore of Mopsuista and Chrysostom, from the works of the latter of whom the present commentary is by many esteemed little more than an abridgement. This, however, on comparing the writings of both those Fathers, can hardly perhaps be admitted in its fullest sense, but rather in that in which Theodoret himself represents it, when in his preface to St. Paul's Epistles, speaking not of Chrysostom, or Theodore, who himself also had composed an exposition of those Epistles, but generally, he says, *Τὰς ἀφορμὰς ἐκ τῶν μακαρίων συλλέξω πατέρων, συντομίας δὲ ὅτι μάλιστα φροντῶ.*

At the death of his parents he distributed his whole inheritance to the poor, reserving nothing for himself. About the year 420 he was, against his own will, appointed to the bishopric of Cyrus, to which diocese he became a great benefactor, both spiritually and temporally; extirpating heresy oftentimes at the risk of his life; in private charity and public improvements expending almost all his church revenues; neither receiving himself, nor permitting his domestics to receive any thing of any man to conciliate favour; but throughout fulfilling the part of a good and active shepherd in all his doings and conduct. Although in those troublous times of mutual accusation and recrimination, suffering awhile under suspicions in the matters of Nestorius, his innocence and orthodoxy were finally established at the council of Chalcedon, under the emperor Marcian, A. D. 451, from whence retiring to his diocese he passed the rest of his life in quiet, engaged in his labours on the holy Scriptures, and at length died A. D. 457.

"Of all the Fathers, who have composed works of different kinds, Theodoret is one of those," says Dupin (tom. iii. part 2,) "who has been very happy in every one of them. There are some who have been excellent writers in matters of controversy, but bad interpreters. Others have been good historians, but bad divines. Some have good success in morality, who have no skill in doctrinal points. And very rare is it for those who have addicted themselves to works of piety to be good critics. Theodoret had all these qualities, and it may be said, that he has equally deserved the name of a good interpreter, divine, historian,

* James ii. 7.

† Tit. ii. 10.

writer of controversies, apologist for religion, and author of works of piety. But he has principally excelled in his compositions upon the holy Scripture, in which, according to the judgment of the learned Photius, he has outdone almost all other commentators. 'He passes over nothing,' says that writer, 'which needs explication, nor can we find any who unfolds all manner of difficulties better, and leaves fewer things obscure.'"

It may be remarked, in conclusion, that the points of divinity which he chiefly urges, and of which indeed he seems never to lose sight, are those connected with that leading mystery of our religion, the divinity and consubstantiality of our Lord, both because this was the specific point on which the heretics of his day chiefly erred, and against the denial of which consequently he directed his arguments: and that he distinctly maintained the procession of the Holy Spirit from the Father only. Ἐπειδὴ (τὸ πνεῦμα) ὁμοούσιον ἐστὶ πατρός καὶ υἱοῦ καὶ ἐκ πατρὸς μὲν ἐκπορεύεται. Rom. viii. 11. Ἱδιον δὲ τὸ Πνεῦμα τοῦ Υἱοῦ, εἰ μὲν ὡς ὁμοφύες, καὶ ἐκ πατρὸς ἐκπορευόμενον ἔφη, συνομολογήσομεν, καὶ ὡς εὐσεβῆ δεξιόμεθα τὴν φωνήν· εἰ δὲ ὡς ἔξ Υἱοῦ ἢ δι' Υἱοῦ τὴν ὑπαρξιν ἔχον, ὡς βλάσφημον τοῦτο, καὶ ὡς εὐσεβεῖς ἀπορρίψομεν. Answer to Cyril's Anathem. &c. Pearson on the Creed. Art. VIII.

ARGUMENT.

Various and comprehensive is the doctrine which the holy apostle unfolds in the present epistle. Its general scope is this:—worthy of all awe and adoration to the sincere believer as is the mystery of the divine incarnation, clearly manifesting, as it does, the loving mercy of God; they nevertheless who are involved in the darkness of infidelity, and have not admitted the light of intellectual illumination, scorn that which not even the company of angels can worthily celebrate, as the inspired apostle distinctly says in his Epistle to the Corinthians (1 Cor. i. 18). "For the preaching of the cross is to them that perish foolishness, but to them that are saved it is the power of God." In this Epistle to the Romans, therefore, he exhibits the indispensable necessity of this saving gospel, together with its utility and advantage to all mankind, Jews or Greeks. In order to which, in the first place he convicts the Greeks of having palpably corrupted the moral sense of good and evil, implanted in their constitution by their Maker, and transgressed the natural law; and secondly, the Jews of having, although in the enjoyment of the written instructions of the divine laws, yet rejected the benefit arising from them, and rendered themselves thereby obnoxious to the heavier retribution. After this, he shows that our God and Saviour came not for the condemnation and punishment of sinners, but to bring pardon for their offences, to promise victory over death, and proclaim eternal life.

Again, perceiving that the Jews clung but too much to the law, and those who savoured of the errors* of Marcion and Valentine, with the

* Resembled those heretics of later times in their denial of the authority and inspiration of the Old Testament.—E B.

Manichees, too much altogether undervalued and condemned it, as an expert general surrounded on all sides by his enemies strikes down first one, and then the other, so does the holy apostle break in pieces, by divine grace, the band of the heretics, and all the array of the Jews. For how does he conduct the argument? By neither elevating the law too high, because of the extravagance of the Jews, nor giving any occasion for reproach to the profane heretics, but demonstrating that it taught all that was needful, and brought in the doctrine of justification, although incompetent to convey justification itself, by reason of the infirmity of those under it; and showing that faith brings to effect the design of the law, and what it fain would do, but cannot, it perfects through the grace of the thrice holy Spirit. By all which we learn, how continually regardful of mankind is God our Creator, in that not only did he implant in our nature the power of discriminating between good and evil, but also by the very works of his creation led such as were willing to piety and holiness, for although all were not thus willing to see the truth, they who were had full enjoyment of it, as they desired.

He next further instructs us, that the God of all turned not to this plan of our salvation, as though in a change of council from any of his former designs, but as having long ago foretold it in the ancient prophets; he sets forth the cause of the rejection of the Jews; and admonishes the believing Gentiles not to boast over them; exhorting them to lead the way in the gospel. With these doctrinal lessons he joins recommendations to practical virtue, at once displaying the truth, and reforming the morals. Such then is the general argument of the epistle, all the particulars in which the interpretation of the separate passages will now clearly make known to us.

CHAPTER I.

1. *Paul, a servant of Jesus Christ, called an Apostle.* Governors and generals superscribe their letters with the designations of their respective dignities, priding themselves thereon, and puffed up in fancied greatness by each fresh title of honour; the holy apostle is content to call himself "one born out of due time,"* and "the chief of sinners," and to pronounce himself "unworthy the apostleship;" while yet, for the benefit of such as should receive his epistles, he prefixes to them the appellations which by grace he had obtained, that so, by seeing the honours belonging to the writer, they might the more readily and zealously welcome them. And he begins by *Paul*, not as having been so named of old by his parents, but as preferred to it after his call, as was Simon to that of Peter, and the sons of Zebedee to those of Sons of Thunder, Jacob to that of Israel, and Abram to that of Abraham. Next, *servant of Jesus Christ*, whom infidels reviled as dead and crucified, and a mere carpenter's son, and yet whose service the apostle notwithstanding chose above any sovereignty.

Then he speaks of himself as *called*, alluding to his divine call, and

* An abortion. 1 Cor. xv. 8. "Wishing to call himself meaner than all men, leaving those perfected in the womb of their mother, who afterwards are born according to the common custom of nature, he likens himself to an abortive embryo, which is not numbered in the list of men." Theod. *in loco*.

adds the name *an apostle*, teaching us that this also he had gained. For since our Lord gave this designation to the twelve, so the holy apostle here also places it, not as in a presumptuous self-assumption thereof, but as having had it bestowed upon him by his Master himself. "For depart," said he unto him, "because I will send thee far hence unto the Gentiles," (Acts xxii. 21;) and this he further proves by what follows, namely, *separated unto the gospel of God*. I am not self-elected, exclaims he, but have been entrusted with the ministry of the word by God himself. Now it was the Father, and the Son, and the Holy Ghost, who thus set him apart; for that the Father did so, he himself declares in his Epistle to the Galatians (i. 15, 16). "It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen;" and that, again, the only-begotten Son did this likewise, is evident where the apostle tells us in the Acts (xxiii. 21) how the Lord was seen of him in the temple, commanding him to hasten and go out, because the Jews would not receive his preaching, adding, "Depart, for I will send thee far hence unto the Gentiles."

And the very same thing he said to Ananias, when he was hesitating and drawing back, (Acts ix. 15;) "Go thy way, for this man is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." And so St. Luke also tells us, (xiii. 2,) that "as the prophets were ministering unto the Lord, and fasting, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Evident therefore from hence is the equality of the Trinity. And so also the gospel he now speaks of as *the gospel of God*, and a little onward as *the gospel of the Son*, saying, "for God is my witness, whom I serve with my spirit in the gospel of his Son." This I have not noted on idly, or to no purpose, but in order to point out how indifferently the teachers of the truth mention the same things, sometimes as those of the Father, and sometimes as those of the Son.

The doctrines also preached he designates as *the gospel*, because they promise the supply of so many blessings, announcing reconciliation with God, the overthrow of the devil, forgiveness of sins, conquest over death, the resurrection of the deceased, eternal life, and the kingdom of heaven. Having then thus stated that he had been separated to the gospel of God, the holy apostle next proceeds immediately to prove in the first place its antiquity, lest any should be foolish enough to except against it as a novelty, and so reject it; and says, 2. *Which he has promised afore by his prophets in the holy Scriptures*, for the Old Testament is full of predictions concerning the Lord. Nor does he call them *holy* for no reason, but firstly to show that he acknowledged their inspiration; secondly, as excluding all other writings, for the inspired book alone contains all things we can need. And he adds the nature of the promise,—3. *Concerning his Son, which was made of the seed of David, according to the flesh*. By all the prophets, says he, God has prophesied of the things relating to his Son, who, in his nature begotten of him before all eternity, yet made himself the son of David, inasmuch as he took his human nature of the seed of David. Having then thus mentioned David, it was necessary that he should subjoin, *according to the flesh*, lest he should be considered as by nature the son of David, and by grace only

the Son of God; for the addition, *according to the flesh*, indicates that as to his divinity he is in truth the Son of God the Father. For indeed this phrase we can never find applied to those who simply are such as they appear; as St. Matthew the evangelist witnesses, when saying, Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah, and so going through the whole genealogy in order, he never yet uses this expression, *according to the flesh*, seeing that it suited not them which were mere men; and so then the divine incarnate Word of God being not only man, but God also from eternity, the apostle, having mentioned David, necessarily adds *according to the flesh*, clearly to teach us how he was indeed the Son of God, and how yet made to be of David; 4. *And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead of Jesus Christ our Lord.*

Before his cross and passion, not only to the other Jews, but even to the apostles themselves, our Lord Christ did not seem to be God; for they were misled by his perfect humanity, when they saw him eating and drinking, and sleeping, and becoming fatigued; nor could even his miracles bring them to this conviction; and thus, for instance, when they beheld the miracle at the sea of Tiberias (Matt. viii. 27,) they cried out, "What manner of *man* is this, that even the winds and the sea obey him!" In full accordance with which, our Lord said unto them, (John xvi. 12,) "I have many things to say unto you, but ye cannot bear them yet. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth;" and again, (Luke xxiv. 49,) "Tarry ye here in this city, until ye shall be endued with power from on high, the Holy Ghost coming upon you."

Before his passion, then, such were the ideas they entertained of him; but after his resurrection and ascension to heaven, and the illumination of the thrice holy Spirit, and the various miracles which by the invocation of his sacred name they performed, all the faithful knew that he is God, and the only-begotten Son of God. This then the holy apostle teaches here, that he, who according to the flesh was designated as the son of David, was proved and set forth as the Son of God, in the power exercised by the thrice holy Spirit, after the resurrection from the dead of the same our Lord Jesus Christ; 5. *By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.* For he himself sent us forth as teachers, committing to us the salvation of all nations; and giving grace suitable to that preaching, that they who hear it may hearken unto us, and believe the word. 6. *Among whom are ye also called of Jesus Christ.* Of which nations, whose husbandry is thus entrusted to me, ye are part; for think not that I am appropriating what belongs to another, or seizing on fields allotted to some one else, for the Lord hath constituted me the minister of all the Gentiles; 7. *To all that are beloved of God in Rome, called saints.*

He at the same time honours them with such high and divine appellations, and represses every rising of arrogance. For, in the first place, instead of making any distinction between them as the masters of the world, and the other nations, he joins them with them; and, secondly, he writes to all, without respect of persons, addressing together, servants, beggars, and working-people; the wealthy, and the powerful; for that there were some of the latter who believed, he shows in the Epistle to

the Philippians, (iv. 22,) saying, "They that are of Caesar's household salute you." It is evident, indeed, that he writes not to the unbelieving, but to those already converted, wherefore he calls them both *called*, and *saints*, exalting them with such spiritual appellations, and inflaming thereby their love towards their great Benefactor. *Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.*

Thus then he completes the introduction to his letter, "Paul, a servant of Jesus Christ, to all that in Rome are beloved of God, called saints; grace be unto you, and peace, from God our Father, and the Lord Jesus Christ;" the rest which intervenes he threw in between, in order to mark whose messenger he had been constituted, and what were the tidings wherewith he had been entrusted, and to whom he had been commissioned to bring them. And he invokes on them first *God's grace*, because by this it was that believers obtained salvation; and next *peace*, by which he indicates the full establishment of virtue, since he alone has peace with God who has embraced an evangelical course, seeking ever to serve him in all things. And of these gifts he shows that not the Father only, but the Son also is the giver, in saying, *from God our Father, and the Lord Jesus Christ*; by which expression he plainly teaches the equality of the Father and the Son. 8. *First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*

The apostle speaks not thus to flatter them, but in strict truth. For it was impossible that what happened at Rome should not be known throughout all the world; since there anciently the Roman emperors had their palaces, and from thence the monarchs proceeded, and the collectors of tribute throughout the different cities, and there resorted all who sought the favour of royalty, by all of whom it was spread abroad, that Rome had received the doctrine of Christ; which was of the greatest benefit to those who heard it, on which account the holy apostle returns thanks to God for the same.

(To be continued.)

MISSAL, BREVIARY, &c.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCE.

SIR,—If any one of your correspondents, who is competent to the task, would furnish us, in a few consecutive numbers of your publication, with a short account of the Missal, Ritual, Breviary, Pontifical, &c. of the Roman-catholic Church, he would render a service to every member of our Church. I believe there are very many of our Clergy, who have never had the opportunity of seeing, or at least examining, any of the Roman-catholic service books, or of witnessing the celebration of their mass; and many, therefore, who are ignorant of the portions of our own services to be found in *theirs*.

Some few years back, an honourable member of the House of Commons gravely asserted in his place, that the Roman Catholics had nothing of so intolerant a character in *their* services, as *our* Athanasian Creed. No correction of this statement was, I believe, given at the time; perhaps no member was competent to give it. And I have myself

frequently met with Clergymen, who could not say whether this creed was, or was *not*, to be found in any of their books. So likewise of the *Te Deum*. I think, therefore, a short account of these books, as to their history and contents, would be very acceptable to many of the Clergy, who have not the means of making the examination for themselves.

Shepherd, in his "Elucidation of the Common Prayer," in a note (which, I believe, is copied into Bp. Mant's Prayer Book) corrects the error into which many fall, of confounding the Breviary with the Missal, &c.; and this note, I believe, constitutes all the knowledge possessed by many persons of those books.

I am, &c.

A COUNTRY CLERGYMAN.

BURIAL SERVICE.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—Will you, or some of your correspondents, be kind enough to answer the *two* following questions?

Is it the *imperative duty* of a Clergyman to read the Burial Service over a person who has committed suicide, the verdict being *temporary insanity*?

Is it the *imperative duty* of a Clergyman to read the Burial Service over a person who has committed suicide, the verdict declaring him to be *sane*?

My opinion is, that a Clergyman is not only *not* bound to bury the corpse in either case, but that he commits a great breach of duty in giving christian burial; both because there are many parts of the service that he cannot conscientiously read, and especially because the *Rubric* expressly and definitely states, that the office is "*not* to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves."

I am, Sir, your obedient Servant,

London, Oct. 30, 1838.

E. T.*

REGENERATION IN BAPTISM.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—It appears to me perfectly evident that the whole controversy with regard to regeneration in baptism, arises from the parties who appear to take opposite views on the subject taking the word "*regeneration*" in two different senses. If by regeneration we mean, formal initiation and admittance into the Church, a figurative birth from the

* Another correspondent, "Q." expresses the difficulty he felt in reconciling his sense of propriety with the reading of the service over a man killed in a drunken brawl, for whose decease he could not "give hearty thanks to Almighty God." We wish our friend the "Archdeacon of the Old School," would give his view of the case.

wicked world into the holy church, *then* no doubt every one will agree that it *always* accompanies, and is united with baptism by water; but if by regeneration we understand, as some do understand, *the commencing point of sanctification*, then, doubtless, it *never* accompanies water baptism. In infants it cannot begin till long after; in adults it ought to commence *before* baptism. For they ought to be prepared by previous study and meditation, and, consequently, by *commenced sanctification*, for the holy rite. I think, Sir, you will agree with me that it is important we should understand each other on such matters; for never was there a time when it was more inexpedient than the present to split hairs upon matters wherein we really mean the same thing in different words, now that we are assailed on all sides by the united forces of popery, liberalism, and infidelity. In fact, it is a part of the policy of popery to *foment and keep up discord among us*; and I have very good reason for believing that *this is actually done at the present moment to a very considerable extent*, and that it forms *part of a regular plan of attack on the Church of England*.

I remain, Sir, your obedient servant,

PHENIX.

LAMB'S HEBREW HIEROGLYPHICS.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—I would fain call your attention to a learned work, which, like some of the Geological productions, bears pretty hard upon the generally received interpretations of different passages of Scripture, and of which I have for some time looked for a review in your luminous pages. And I the rather do it, inasmuch as it militates against one or two opinions which I have met with in some late numbers of the CHRISTIAN REMEMBRANCER. It is no intention of mine to pass a judgment on the disputed points: I am not competent to the task. I read for information only. The work I allude to is Dr. Lamb's Hebrew Hieroglyphics, and the points on which the learned Doctor and the writers in your Review are at issue, and to which I have an eye at present, are the following. At page 285 in your number for May 1837 is this hypothesis:—"If Tartarus, the Abyss, or Hades, be in the earth, since Satan was loose from it when he tempted Eve, he must have been confined therein before the Adamitic period," &c. Now, it is not with any view to geological investigation that I am about to produce an assertion from Dr. Lamb's book, but to show how learned men differ about the very existence of an evil spirit, prior to the fall of man. At page 113 of Hebrew Hieroglyphics, I read as follows:—"I am not attempting to prove that satanic influence has not existed, or does not exist, but that the authors are not fallen angels, and had no existence before Eve's transgression." And again at page 116:—"There is a perfect silence in Scripture respecting any fallen angels, or the existence of sin prior to Adam's transgression."

The next point of difference is upon the word *Elohim*. "There is a great dispute about the derivation of this word; it is clearly of a plural form, &c.—says a writer at page 426 of your number for July, 1837. "The word has been considered by commentators as a plural noun, although connected with a verb in the singular. Now it is no such

thing," &c.—says Dr. Lamb, at page 79. Under these conflicting opinions and assertions, what are common readers to do? Unless those who take upon them to be the guides in literature and science will afford them some assistance, I see not what they can do but sit down contented under the impression and the hope, that, however these matters may be subjects for discussion, they are not articles of faith.

Oct. 24, 1838.

I am, &c.

A CONSTANT READER.

POEMS, BY JOHN CHARLES EARLE,

(St. Edmund Hall, Oxon.)

NO. III.—PARADISE RESTORED.

I.

O God! how lovely is this fallen earth,—
Still through the tears of ages smiling bright,
Smiling in memory of her pristine birth,
Smiling in hope of an eternal light
To chase the shadows of her transient night.
Thou Sun of Righteousness! arise, and shine
In all thy mighty love, and lovely might:]
The world is little, Lord, but it is thine;
Who shall that signet ring tear from thy hand divine?

II

O Thou, who e'en the chambers of the tomb
Hast entered, lightened, hallowed, and caressed,
Annihilation cannot be the doom
Of that which thou hast made, and loved, and blest.
Soon every brand by sin and woe imprest
On this fair earth shall vanish quite away;
The fire which sleeps in the volcano's breast
Shall change it, not destroy, in one dread day;
The gold shall lose its dross, and shine with brighter ray.

III.

The smallest puncture in a bubble blown
Will dissipate the frail balloon in air;
The universe itself a law must own
As fixed, as wondrous as that globule fair:
Annihilate the feeblest atom there,
The softest down upon a rose-leaf's bloom,
Too small for vision, and for touch too rare,
And nature rushes headlong to her doom,

Collapsed into herself, a chaos and a tomb.

IV.

The bubble blown by the Almighty's breath,
Creation must be all she is, or nought;

Her parts may change—mutation is not death;
But each with each inextricably wrought
Predicts her ruin in the loss of aught:
A twinkling grain of sand, a constellation,
With like importance to the whole are fraught;
Each roving atom is the firm foundation,
The keystone of the arch, the pillar of creation.

V.

And will the Saviour see his ransomed world
Into the vortex of destruction leaping,
And o'er the precipice of ruin hurled,
Stars like the foam adown a torrent sweeping;
And dark and savage Desolation reaping
The harvest sprung from all those precious seeds
Sown in the wilderness by Jesus weeping,
To fertilize again the barren meads,
And make this thorny world a garden without weeds.

VI.

Nay, rather as Medea's magic shed
On age the joy of youth's delicious hours,
O'er limbs decayed the flush of beauty spread,
And wakened from the dust all vernal flowers;
So shall we see Salvation's genial powers
Start from the soul as from a centre, first
Refine, and glorify these frames of ours,
Then on this wintry world, so long accursed,
Like an eternal spring in perfect beauty burst.

VII.

Say, shall the victor leave the battle field
In full possession of his vanquished foe,
Nor there again the sword of conquest wield,
And there at length inflict the final blow,
And there the splendours of his prowess show,
And crush the Dragon on his chosen ground,
And o'er his victim, laid for ever low,
Implant his trophies, and exulting sound
The Pæan which shall swell creation's circuit round?

VIII.

From Skyros rescued, Theseus' sacred bones *
Lay shrined and buried in his temple bright.

* The relics of Theseus, real or supposed, were brought by Cymon from the Isle of Skyros to the Piræus, and deposited in the temple which bears his name, the loveliness of whose colouring is such "that from the rich mellow hue which the marble has now assumed, it looks as if it had been quarried not from the bed of a rocky mountain, but from the golden light of an Athenian sun-set."—*Wordsworth's Athens and Attica*, chrp. 18.

Whose pillared roof of mellow marble stones
Seemed quarried from a cave of golden light,
Decay defying on Athenæ's height.

Eternal Jesus! was the earth thy tomb,
And did she close around thee like the night?
Yet shall she form thy temple, and her gloom
Will thy Shekinah burst, and endlessly illumine.

IX.

Then shall we realize the Patriarch's vision,
And see the severed earth and heaven blending,
The desert changed into a field Elysian,
And angels on the Son of Man descending,*
The vail of Sin Time for ever rending,
And op'ning vistas to our ravished sight,
'Mid landscapes of supernal glory ending;
While all the hearts of all those sons of light
Like costly urns run o'er with waters of delight.

ON THE NOTICE FOR THE CELEBRATION OF THE LORD'S
SUPPER.

SIR,—It is *generally* the custom with the Clergy to give notice for the celebration of the Sacrament of the Lord's Supper after the reading of the Nicene Creed from the altar. I wish to ask my clerical brethren whether such custom is universally correct, according to the Rubric? After the Nicene Creed, we are directed to declare unto the people what holydays or fasting days are to be observed, and (if *occasion be*) to give notice of the Communion. *This*, I should conceive, means that, if any festival occur during the *week*, such as Good Friday or Christmas day, we are then to announce that the Lord's Supper will be commemorated. But observing, as we usually do, that holy rite at least once every month, on a Sunday, should we not give warning of its approach after the sermon is *ended*, as directed in the Rubric before the exhortation beginning "Dearly beloved, on ——— day next I purpose, through God's *assistance*," &c.

I need hardly say how appropriately and beautifully *that* exhortation would be as the conclusion of a sermon explanatory of that divine rite, and with how much greater effect it might be introduced *then*, than after the delivery of the Nicene Creed.

If I am wrong in this supposition, I shall be truly happy to hear the opinions of some of your able correspondents on the subject.

I am, your obedient servant,

Nov. 19, 1838.

R. M. T.

* John i. 54 . Gen xxviii. 12.

LAW REPORT.

No. LXI.—AN ACT TO AMEND THE GENERAL LAWS NOW IN BEING FOR REGULATING TURNPIKE ROADS IN THAT PART OF GREAT BRITAIN CALLED ENGLAND.

3 GEORGE IV. CAP. CXXVII.

We take the liberty of presenting to our readers, lay as well as clerical, two extracts from the above Act of Parliament, in which they may be more or less occasionally concerned.

EXEMPTIONS FROM TOLLS. SEC. XXXII.

And be it further enacted that no toll shall be demanded or taken by virtue of this or any other Act or Acts of Parliament on any turnpike road of or from any person or persons going to or returning from his, her, or their proper parochial church or chapel, or of or from any other person or persons going to or returning from his, her, or their usual place of religious worship tolerated by law, on Sundays, or on any day on which divine service is by authority ordered to be celebrated; or of or from any inhabitant of any parish, township or place, going to or returning from attending the funeral of any person who shall die and be buried in the parish, township or hamlet in which any turnpike road shall lie; or from any Rector, Vicar, or Curate going to or returning from visiting any sick parishioner,

or on other his parochial duty within his parish.

By Section 33. it appears that the exemption does not extend "to any such person or persons (as before enumerated) from the payment of toll situate within the distance of five miles of the Royal Exchange in the City of London, or within the distance of five miles of Westminster Hall in the City and Liberties of Westminster."

From Section 32 it has been decided at the Abingdon Quarter Sessions in Berkshire, that the itinerant overseer of the Methodist chapels is liable to pay toll, he not being on his way to his usual place of worship.

We have also heard it stated that if a Clergyman have two livings, upon one of which he has a licensed Curate, that the Rector and Curate cannot exchange duties without both being liable to pay toll at the turnpike that may be between the two parishes. How far this may be law for the Rector who is licensed to both parishes we will leave our readers to decide. If there be an objection we suppose it will turn upon the word *usual*.

MONTHLY REGISTER.

CHURCH SOCIETIES.

Society for Promoting Christian Knowledge.

At the general meeting of the Society, held on Tuesday, the 4th of December, 1838, Mr. N. Goldsmid brought forward the motion of which he had given notice at the last general meeting, a small addition to the terms being made with the consent of the meeting; viz.—

"That in Rule IV., after the word 'month,' and before the word 'ex-

cept,' the following words be added: 'Except when such Tuesday shall fall upon a holyday of the Church, for which an Epistle and Gospel are appointed in the Book of Common Prayer, and then upon the first Tuesday not a holyday;'" and this was seconded by the Rev. John Jennings, and carried.

The Fourth Rule of the Society will therefore now stand as follows:—

"IV. That a general meeting be holden at the Society's house on the

first Tuesday in every month, except when such Tuesday shall fall upon a holyday of the Church, for which an Epistle and Gospel are appointed in the Book of Common Prayer: and then upon the first Tuesday not a holyday, and except the months of August and September at one o'clock."

The next meeting of the Society will be holden on Tuesday, the 8th of January; the Festival of the Circumcision falling on Tuesday the 1st.

The Secretary stated, that the Lord Bishop of Barbados, who is now in England, had made a communication to the standing committee respecting the state of religion and the interests of the Church in the islands under his Lordship's spiritual jurisdiction, which had induced them to recommend to the board to make a grant towards promoting the Society's designs in his diocese.

It appeared from this communication, that the sum of 500*l.* placed at his Lordship's disposal by the board in July 1834, was exhausted, and that peculiar grounds now existed for a renewal of the Society's aid in the same good work.

It was immediately agreed to make a further grant of 500*l.* to be placed in the hands of the Bishop for this object.

His Lordship also recommended to the favourable consideration of the board the subject of lending libraries for the use of school teachers in the West India Islands. Most of these teachers are natives, or persons of colour; and in order to enable them to convey scriptural instruction more accurately to the children in their respective classes, they require to be regularly trained and exercised for the purpose. It is hoped that the plan of preparing native teachers will be attended with good results, and in a great degree supersede the necessity of sending out European teachers—a measure attended with much uncertainty and considerable expense.

The system of supplying instruction to native teachers, to which the Bishop has from time to time called the attention of his clergy, has already been adopted by the Rev. R. Holberton, Rector of St. John's, Antigua, a

member of the Society, who is in the habit of assembling the teachers in his parish at the Rectory School, every Saturday morning, and giving them a plain and particular account of the contents of the chapter which is to form the subject of the Bible lessons through the week. Each teacher is provided with a blank copy-book and pencil, and puts down the heads of instruction, to convey to the children in the school.

The board agreed to grant books for the School Teacher's Library in Antigua, to an amount not exceeding 20*l.*

The following memorial of the Episcopalians in Inverness was read to the meeting:—

"That your memorialists, in the year 1836, finding that the chapel in which they assembled for the public worship of Almighty God had fallen into decay, and their increasing numbers also requiring an increase of church accommodation, did, with the full sanction and approbation of the Bishop of the diocese, commence a subscription for the purpose of erecting a chapel in the town of Inverness, of structure and dimensions suitable to the congregation, and with 100 free sittings for the poor. For this purpose a sum was raised, during that and the following year, of such amount as to encourage your memorialists to proceed with the building, in the hope that, as it advanced, a good Providence would incline the hearts of piously disposed persons to contribute still further towards its completion. In that expectation your memorialists were not altogether disappointed; for since the foundation of the chapel was laid, in August 1837, several additional subscriptions have been obtained both at home, and from christian friends at a distance. Still, the sum necessary to complete the building is greater than there is any reasonable prospect of obtaining among Episcopalians in this neighbourhood, however zealous to promote the undertaking. The subscriptions, obtained by great exertions on the part of the Building Committee, are still nearly 400*l.* short of the estimated expense, including the price of the site; but it is confidently expected, that were the venerable Society for promoting Christian Knowledge to

extend its well known bounty, by a grant of 100*l.* towards this most important object, means might be adopted (grounded upon this benefaction) for raising the remainder of the sum required.

"The Episcopalians in Inverness would be thus relieved from the painful prospect of being left for an indefinite time without a place of worship; and thus also an interesting and flourishing branch of the Episcopal Church would be materially aided, at a very critical and important crisis, in promoting the spiritual welfare of her members, and in a degree, the general interest of the Catholic Church of Christ.

"CHARLES FIVE,
"Episcopal Clergyman in Inverness."

A letter was received from the Right Rev. Bishop Low, approving of this application, and recommending it to the meeting.

The board agreed to grant 100*l.*

A similar memorial of the Scottish Episcopal congregation at Alloa, of which the Rev. John Hunter is the minister, was then read.

The following letter, upon the same subject, from the Right Rev. Bishop Walker to the Secretary, was read to the meeting:—

"Rev. and Dear Sir,

"A general meeting of the Clergy of this diocese was held here yesterday; after which the Rev. John Hunter from Alloa laid before me a copy of the memorial addressed to the Society for promoting Christian Knowledge, from the Episcopal congregation of that town, together with your letter of the 12th current addressed to him.

"Your venerable Society has so frequently and so liberally granted aid to our poor Church, that I feel peculiar reluctance in troubling you; and I had some hope that we might be able to manage in Alloa to raise a sum sufficient for the purpose of building a new chapel there without applying to you, to whom we have never on any occasion applied in vain. Great exertions have been made, and are making, but by these we cannot hope to raise an adequate supply. I can most sincerely say, that no congregation for

which I have ever applied, or in whose application I have concurred, has stronger claims than that of Alloa. It was the congregation of the very excellent Bishop Alexander; and when the last resident minister died in 1808, Dr. Russell was ordained, and did the duty there regularly, till he was removed to Leith. After this we were able only to provide occasional service once a month, and when Dr. Bain, who thus officiated, died, we were obliged most reluctantly to give it up altogether; such members as were able, going to Stirling as often as they could.

"I have had the greatest satisfaction in being able, after a long and painful interval, to place among the good people of Alloa a resident pastor of great worth, and who happily gives entire satisfaction to his flock. He has been known for many years to Bishop Russell and myself. He is satisfied with his situation, and with the provision which his flock makes for him, which he is enabled to increase by teaching, without interfering with the duties of his sacred office. I have every reason to believe, that with such a modest structure as is contemplated, their numbers will greatly increase; and I know no country congregation with a better prospect of permanence. The members of it are Episcopalians, not in name but on principle, knowing well the peculiarities of our system, and attached to them because they believe them to be of apostolic, and, therefore, of divine origin. If your venerable Society can extend your aid to this congregation, I am sure that your bounty will be duly appreciated and most usefully applied."

"22, Stafford Street,
Edinburgh, Nov. 21, 1835."

The memorial and letter having been read, the board agreed to grant the sum of 100*l.* towards building a new chapel at Alloa.

An application was read in behalf of the fishermen at Brixham, Devon, under the following circumstances:—

"They form a large and very interesting class of the parishioners in Lower Brixham. They are as a body very well affected towards the Church, but from their occupations and habits

require peculiar attention and instruction. To meet their wants a Sunday school has been established for them, which contains adults as well as boys. Attached to this school is a lending library, which has created and cherished a desire for reading among the fishermen and their families. It is wished to turn the influence and instruction of the school to their further good, during the absence of very many of them at Ramsgate, whither they go for six or eight months every year to fish. With this view, a plan has this season been proposed, (and already partly acted upon,) for furnishing every vessel with a few suitable books and tracts to take with them. To insure attention to these books, the Clergyman makes a point of seeing the crew of every vessel before they leave, and improving as far as possible, with each individual, this opportunity of personal intercourse. As far as the plan has been acted upon, the men have expressed themselves very thankful for the interest thus taken in their welfare, and the books furnished for their use. These vessels will return from Ramsgate in the summer, and again come under the ministrations of their Clergyman, whose work among them will be materially assisted if help can be obtained from the Society.

"It is desirable of course to obtain such books as will interest the minds of the men, while, under God's blessing, it is hoped they may reach their hearts."

The Lord Bishop of Exeter strongly recommended this application to the favourable consideration of the board.

It was agreed to grant books to the amount of 10*l*.

At this meeting it was agreed to present a large Bible and Common Prayer Books for the desks; and books for the communion table, for the use of a new church at Casterton, Kirby Lonsdale.

Bibles and Common Prayer Books for the reading desk were granted for new churches at Bartley Green, near Birmingham, and at Newton Abbot, Devon.

A Quarto Bible and Common Prayer Books were also granted for the use of a school-room about to be licensed by the Lord Bishop of the diocese, for the

purpose of Divine Service, at Great Baddow, Essex; and for each of three school-rooms licensed for the same purpose in the parish of Deane, Bolton-le-Moor.

Several gratuitous grants of books for schools, lending libraries, &c. were made.

A letter was read from the Right Rev. Bishop Russell, thanking the Society for the grant of one hundred pounds towards the new Episcopal Chapel at Glasgow. He says the structure will cost 4000*l*.; that it will hold 1500 persons; and that there is the best prospect of its being fully occupied.

Two legacies of 50*l*. and 19*l*. respectively, and sundry donations to the Society's several designs, were announced at this meeting.

Forty new members were admitted.

THAME.—At the late meeting held in the National School room, in aid of the funds of the Society for the Propagation of the Gospel in Foreign Parts, upwards of 53*l*. was collected in donations and annual subscriptions; we wish it may be increased three-fold, for to every christian mind the spread of the gospel in foreign parts must be a subject of serious consideration. Let all who really take an interest in this important affair come forward and subscribe their mite; in so doing they only discharge their christian duty, and hereafter they will reap their reward.

At a meeting lately held at Liverpool, the Bishop of Chester in the chair, it was resolved to establish a Church Building Society for that town. His Lordship was surrounded by nearly every resident Clergyman, together with many of the most wealthy merchants, and other friends of the Church. Subscribers to the amount of 25*l*. and upwards, it was determined, should have one vote towards appointing trustees, who shall have the nomination of ministers. Towards the conclusion of the meeting, numbers of gentlemen enrolled themselves as subscribers, many of 50*l*. and others of 25*l*. Several donations of 100*l*. each, and one (Mr. Charles Grove) of 500*l*., were also

announced before the close of the proceedings.

Bath and Wells Diocesan Meeting on National Education.

At a general meeting of the Clergy and Laity of the diocese of Bath and Wells, convened by the Lord Bishop, and held in the Town-hall, Wells, on Friday, Dec. 14, 1838; the Lord Bishop of the Diocese in the chair; the following resolutions were unanimously agreed to:—

1. That in the opinion of this meeting it is most important and desirable to extend and improve education in this diocese on sound religious principles, in accordance and connexion with the Church of England.

2. That in order to take advantage of the present desire for instruction, and of the plans suggested for its extension by "The Committee of Inquiry and Correspondence especially appointed by the National Society," a diocesan board, to be called "the Bath and Wells Diocesan Board for promoting the Education of the People in

the Principles of the Established Church," be now formed under the sanction of the Lord Bishop, and in connexion with the National Society: and that such board and its officers consist of the noblemen, gentry, and Clergy, nominated at the meetings held at the palace, Wells, Oct. 26, and Nov. 13 last, and approved by the Lord Bishop; as well as of the members of the committee of "the Bath and Wells diocesan Society for the Education of Poor Children in the Principles of the Established Church," formed Aug. 6th A. D. 1812.

We regret that want of space will not permit us to insert the other six resolutions, or make even an abstract of the admirable speeches delivered by Sir T. Lethbridge, Bart., the Hon and Rev. Lord J. Thynne, Sir A. Hood, the Rev. H. Marriott, H. Thompson, J. Algar, W. D. Willis, the Hon. and Rev. G. Neville Grenville, &c. &c. Donations to the amount of 619*l.* and annual subscriptions to the amount of 67*l.* 18*s.* were announced amid great applause.

CONSECRATION OF NEW CHURCHES.

BY THE BISHOP OF LONDON.—Trinity Church, Gray's Inn Road. This edifice, which has been erected as a Chapel of Ease to the extensive and populous parish of St. Andrew, Holborn, has been consecrated with the usual ceremonies. The building was crowded in every part; about thirty of the Clergy were present. The Bishop of London preached a sermon, taking for his text Ps. cxxii. 1:—"I rejoiced when they said, We will go up into the house of the Lord." This discourse was delivered with all that earnest and placid eloquence for which the Right Rev. Prelate is so remarkable.

BY THE BISHOP OF WORCESTER.—St. George's Church, Edgbaston. The elegant new Church, recently erected (with the exception of a bequest of 500*l.* from the late Mr. Wheelley) at the expense of Lord Calthorpe, in the parish of Edgbaston, has been consecrated in the presence of Lord Calthorpe, and of a considerable at-

tendance of the Clergy, gentry, and residents of the neighbourhood.

NEW CHURCH OF MELTHAM MILLS.—It is gratifying to the friends of the Establishment to observe that churches, erected both by public charities and private munificence, are multiplying throughout the land, to answer the wants of the growing population. A new church, erected by Mr. James Brook, of Thornton Lodge, near Huddersfield, for the accommodation of the inhabitants of Meltham Mills, in the employ of Messrs. Jonas Brook and Brothers, was lately opened, by license from the bishop of the diocese, by the Rev. Lewis Jones, vicar of the parish. It is dedicated to St. James, and is built after a plan recommended by the Bishop of Sodor and Man. It will seat about 250 persons; and adjoining it is a school, which by means of sliding shutters may be thrown open and form part of the church. The school-room is calculated to hold about 600 children. At the other end of the

school there are two dwelling-houses erected to correspond externally with the church; one for the clergyman, and the other for the schoolmaster. The building is in the Gothic style, and does great credit to the architect, Mr. J. P. Pritchett, York. It is very handsomely finished inside, lighted with gas brought from the manu-

factory, and furnished also with an excellent organ, built by Ward of York. The whole of the edifice, we are told, is erected at an expense of no less than 4000*l*. A truly christian example is here set for the opulent manufacturers in the country to provide for the scriptural wants of those who are in their daily employ.

PROGRESS AND PROSPECTS OF THE CHURCH.

MR. GLADSTONE, a Liverpool merchant, has contributed the munificent sum of 4000*l*. towards the erection of a church, besides endowing it with a perpetual annuity of fifty pounds towards the maintenance of a minister.

NEW CHURCH AT CARDIFF.—A numerous and highly respectable meeting was held on Wednesday last, at the Town-hall, Cardiff, for the purpose of raising funds, to erect a church in that town, capable of accommodating 2000 persons. The chair was taken by Dr. Nichol, the member for the borough, and the sum of 1800*l*. was subscribed at the meeting. The Marquis of Bute contributed the princely donation of 1000*l*., the chairman 200*l*., and the remainder was subscribed in sums of from 50*l*. to 20*l*. by gentlemen in the neighbourhood. We understand that the site of the church will be in that part of the town where the spiritual wants of the poorer classes are most urgent.

The late Earl of Cardigan, during the five or six years preceding his death, gave towards the building and endowment of churches, and the institutions connected with the Establishment, nearly 2000*l*. The present Earl of Cardigan last week gave one acre and a half of land for the site of a parsonage house, at Farnley; 50*l*. towards the improvements of the parsonage house at Gildersome; and 100*l*. towards the new church to be built at Stanningley.

The church which the Duke of Buccleuch is about to build in Hawick, is intended to contain from 1000 to 1200 sittings. The generous intention has been publicly notified to the inhabitants by his Grace's chamberlain, W. Ogilvie, Esq., of Chester.

We learn that the Rev. J. H. Hornby, Rector of Winwick, is about to erect a new church, at Newton, near the foundries. The land has been presented by Thomas Legh, Esq., who also furnishes stone required for the building.

Lord Duncannon, as Chief Commissioner of Woods and Forests, has subscribed 300*l*. in her Majesty's name, towards the erection of a new church in the Isle of Portland.

The new church of St. John the Evangelist, Brighton, which through the praiseworthy exertions and liberality of the Rev. Vicar, is now in course of erection on Carlton-hill, is already nearly roofed in, and, as the works proceed very rapidly, it is expected to be completed for divine worship in six months from the present time. We have great pleasure in stating that a liberal donation of 200*l*. has been made by Mr. Joshua Watson towards the endowment, and that 100*l*. has also been given by the Rev. Dr. Warneford.

We rejoice to record, as an instance of piety and liberality, that Dr. Warneford, of Bourton-on-the-Hill, whose munificent donations towards five churches have recently been announced, has contributed fifty pounds towards the endowment of the proposed district church of Sibford.

At a meeting held at Chichester, for the purpose of concerting means for raising the sum of 180*l*. still required for the completion of the new church of St. Paul in that city, the matter was set at rest by the Rev. Dr. Chandler, the Dean, generously taking the whole burden upon himself.

The Earl of Cardigan has given the liberal sum of 100*l*. in aid of the funds of the Peterborough Diocesan Church Building Association.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

Name.	Place.	County.	Article.
Brandram, A. . .	Savoy Precinct . . .	Middlesex .	Plate.
Butler, D. . . .	King's College, London	Middlesex .	{ Holy Scriptures elegantly bound.
Cameron, D. . .	{ Deaneries of Warwick and Kineton . . . }		Plate.
Curtis, F. . . .	Cranbrook	Kent . .	Tea Service & Salvers, &c.
Greenall, R. . .	Stretton	Cheshire .	Plate.
Miller, E. . . .	Lambeth	Surrey . .	Purse of Sovereigns.
Nixon, F. R. . .	Sandgate	Kent . . .	Plate.
Powell, J. W. S.	Kingston-on-Thames .	Surrey . .	Plate.
Roberts, R. E. .	Sheffield	York . . .	Purse of Gold.
Rogers, W. . . .	Lavendon and Brayfield	Bucks . .	Plate.
Rolfe, C. . . .	South Normanton . .	Derby . .	Plate.
Simpson, B. . .	Norham	Durham . .	Plate.
Stamer W. . . .	Kensing-cum-Seal . .	Kent . . .	Silver Salver.
Watts, J. W. . .	Christ Ch. Downside .	Guernsey .	Plate and 100 guineas.
Wilson, L. J. . .	Luton	Cheshire .	Plate.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—From the Annual Report of the Society for promoting Christian Knowledge, just issued, it appears that 95,649 bibles, 87,496 testaments, 191,723 prayer-books, 10,069 psalters, 145,479 bound books, 2,222,652 tracts, have been sold this year, making a total circulation of scriptural publications of 2,753,608. The income on the year amounts to only 83,163*l.* 1*s.* 5*d.*, while the expenditure is stated at 85,140*l.* 3*s.* The number of schools in connexion with the Society are 6068 Sunday schools, containing 438,280 scholars; 10,152 Sunday and day schools, in which are 514,450 scholars; and 704 infant schools, containing 43,730 scholars. Total schools, 16,224; and total number of scholars, 996,460.

A new church is intended to be erected at Hillfield, in Trinity parish, Coventry. One gentleman has given 2000*l.* towards this object, and another has offered a piece of ground on which to erect the building.

Mr. Haslar Hollist has contributed 100*l.* towards affording increased church accommodation to the inhabitants of the parish of Lodsworth, near Midhurst.

ORDINATIONS.—1838.

The Lord Bishop of Norwich will hold an Ordination at Norwich, January 6, 1839.
The Lord Bishop of Lichfield will hold an Ordination at Eccleshall, January 13, 1839.
The Lord Bishop of Hereford intends to hold his next Ordination on Sunday, 20th January next, at Hereford.

The Bishop of Lincoln's next Ordination will be held in the cathedral church of Lincoln, on Sunday, the 24th of February next. Candidates must send their papers to his Lordship, at Willingham, near Market Rasen, before the 13th of January.

By the Lord Bishop of Winchester.

DEACONS.

Name.	Degree.	College.	University.
Corfe, Arthur Thomas	M.A.	All Souls	Oxford
Dear, Robert	B.A.	Trinity	Dublin

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Dodds, Henry Luke	M.A.	Christ Church	Oxford
Gibbons, Thomas		Pembroke	Cambridge
Hole, Frederick Francis	B.A.	Trinity	Cambridge
Howard, the Hon. William	B.A.	Christ Church	Oxford
Nelson, Joshua	B.A.	Queen's	Cambridge
Robinson, Charles Daniel Palmer	Lit.		
Warner, George Townsend	B.A.	Trinity	Cambridge
PRIESTS.			
Beckett, Joseph Adkins	M.A.	Merton	Oxford
Brown, Stafford	M.A.	Catharine Hall	Cambridge
Clement, Benjamin Prowting	B.A.	Exeter	Oxford
Le Motée, William	(<i>let. dim.</i>) M.A.	Trinity	Cambridge
Maynard, Robert	ditto M.A.	Wadham	Oxford
Shortland, John Rutherford	B.A.	Oriel	Oxford
Wilson, John	M.A.	Corpus Christi	Oxford

By his Grace the Archbishop of Canterbury.

DEACONS.			
Bradstreet, William	B.A.	Emmanuel	Cambridge
Delmar, William B.	B.A.	St. John's	Cambridge
Pothill, Henry W. Onslow	B.A.	University	Oxford
Simpson, George S.	B.A.	Trinity	Cambridge
PRIESTS.			
Green, Charles	B.A.	Christ's	Cambridge
Mangeam, William M.	B.A.	St. John's	Cambridge
Miller, John Cale	M.A.	Lincoln	Oxford
Wingfield, William Frederick	M.A.	Christ Church	Oxford

By the Lord Bishop of Ely.

DEACONS.			
Collison, Fred. W. P.	B.A.	St. John's	Cambridge
Dobson, William	M.A.	Trinity	Cambridge
Hervey, Lord Charles Amelius	M.A.	Trinity	Cambridge
Jennings, James Knight	B.A.	Queen's	Cambridge
Leventhorpe, Thomas William	B.A.	Jesus	Cambridge
Pettar, Charles Richard	B.A.	University	Oxford
Raven, Vincent	B.A.	Magdalen	Cambridge
Roberts, Frederick	B.A.	St. Peter's	Cambridge
Smythies, Henry R.	B.A.	Emmanuel	Cambridge
Thompson, Archer	B.A.	Trinity	Cambridge
Thorpe, George Villiers	B.A.	St. John's	Oxford
Willock, William Wellington	B.A.	Magdalen	Cambridge
Young, Richard George	B.A.	Oriel	Oxford
PRIESTS.			
Blencowe, Thomas	M.A.	Wadham	Oxford
Cooper, John	M.A.	Trinity	Cambridge
Daubeney, Henry James	B.A.	Jesus	Cambridge
Greaves, John William	B.A.	Emmanuel	Cambridge
Greenstreet, William George	B.A.	Christ's	Cambridge
Howlett, John Henry	M.A.	St. John's	Cambridge
Humphrey, Robert Pargiter	B.A.	Lincoln	Oxford
Reddall, Thomas	B.A.	Corpus Christi	Cambridge
Sherrard, George	M.A.	St. John's	Cambridge
Wodehouse, Algernon	B.A.	Trinity	Cambridge

By the Lord Bishop of Carlisle.

DEACONS.			
Putsey, John Anderson			
Todd, Thomas	B.A.	Queen's	Cambridge

PRIEST.

Name.	Degree.	College.	University.
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Alderson, John

By the Lord Bishop of Chester.

DEACONS.

Boutflower, Samuel O.	B.A.	St. John's	Cambridge
Bullen, Charles	B.A.	Corpus Christi	Cambridge
Forrest, Matthias	B.A.	Queen's	Cambridge
Jackson, Henry W.	B.A.	Queen's	Cambridge
Macguire, John H.	S.C.L.	Queen's	Cambridge
Moore, James	B.A.	Magdalen	Cambridge
Price, William	B.A.	Corpus Christi	Cambridge
Stephens, Daniel E.	S.C.L.	Emmanuel	Cambridge
Stoddart, Jeremiah	B.A.	Corpus Christi	Cambridge
Watson, Alexander	B.A.	Corpus Christi	Cambridge

PRIESTS.

Burdett, William	B.A.	Queen's	Cambridge
Osborne, William Alexander	B.A.	Trinity	Cambridge
Palmer, George	B.A.	Catharine Hall	Cambridge
Yonge, Reginald	B.A.	Catharine Hall	Cambridge

By the Lord Bishop of Lincoln.

DEACONS.

Bassett, Richard Edward	B.A.	Lincoln	Oxford
Blandford, Josias Jessop	(<i>let. dim.</i>) B.A.	Christ's	Cambridge
Buddicom, Robert Joseph	B.A.	Brasennoose	Oxford
Grade, Richard	B.A.	Trinity	Dublin
Holland, Charles Dudding	B.A.	Caius	Cambridge
Law, William	B.A.	Queen's	Cambridge
Maltby, Richard Brough	(<i>let. dim.</i>) B.A.	St. John's	Cambridge
Orme, Cosmo Charles	B.A.	Trinity	Cambridge
Smith, Hugh William	M.A.	St. John's	Cambridge

PRIESTS.

Bull, George	B.A.	Corpus Christi	Cambridge
Clarke, Thomas Ambrose	B.A.	Lincoln	Oxford
Cursham, Curzon	(<i>let. dim.</i>) B.A.	Caius	Cambridge
Ffrench, Mark Dyer	ditto B.A.	Brasennoose	Oxford
Fowler, John Kenning	B.A.	Queen's	Cambridge
Gore, Henry James	B.A.	Merton	Oxford
Jepson, George	B.A.	St. John's	Cambridge
Johnson, Woodthorpe	B.A.	St. John's	Cambridge
Roughton, Wentworth Charles	B.A.	Emmanuel	Cambridge
Sansom, John	B.A.	Queen's	Oxford
Savile, the Hon. Philip Yorke	M.A.	Trinity	Cambridge
Smith, Edward Langdale	M.A.	St. John's	Cambridge
Sutton, Robert	(<i>let. dim.</i>) M.A.	Trinity	Cambridge
Townsend, Aubrey	B.A.	Trinity	Dublin
Veitch, Andrew	B.A.	Magdalen Hall	Oxford

By the Lord Bishop of Gloucester and Bristol.

DEACONS.

Bazett, Alfred Young	B.A.	Trinity	Cambridge
Crompton, John Lake	B.A.	Trinity	Cambridge
Evans, William	(<i>let. dim.</i>)	St. David's	Lampeter
Mason, Erasmus Valentine	B.A.	Trinity	Cambridge
Montague, John	B.A.	Pembroke	Oxford
Newcome, Henry Justinian	B.A.	Trinity	Oxford
Pugh, James Baldwin	(<i>let. dim.</i>) B.A.	St. John's	Cambridge
Purnell, Thomas	B.A.	New Inn Hall	Oxford

Name.	Degree.	College.	University.
Rowden, Francis Marmaduke	B.A.	Wadham	Oxford
Shilleto, Richard	M.A.	Trinity	Cambridge
PRIESTS.			
Brooksbank, Charles	M.A.	Christ Church	Oxford
Carter, George	B.C.L.	Queen's	Cambridge
Crawley, Charles Yonge	B.A.	Oriel	Oxford
Gilbertson, Lewis	B.A.	Jesus	Oxford
Nugée, Andrew	B.A.	Brasenose	Oxford
Taylor, Robert Askwith	B.A.	Magdalen Hall	Oxford

By the Lord Bishop of Salisbury.

DEACONS.			
Becher, James Young	B.A.	Worcester	Oxford
Brodie, Peter Bellinger	B.A.	Emmanuel	Cambridge
Brophy, Henry Robert	B.A.	Trinity	Dublin
Frampton, William Charlton	B.A.	Trinity	Cambridge
Harte, William	B.A.	Trinity	Dublin
Meyrick, Edwin	B.A.	Queen's	Oxford
Pretyman, John Radclyffe	B.A.	Trinity	Oxford
Thurling, James Benjamin		Catharine Hall	Cambridge

PRIESTS.			
Abbott, George	B.A.	Magdalen Hall	Oxford
Ansell, Thomas	M.A.	Wadham	Oxford
Armstrong, John	B.A.	Lincoln	Oxford
Browell, James	B.A.	Exeter	Oxford
Carnegie, John Hemery	B.A.	Catharine Hall	Cambridge
Despard, George Pakenham	B.A.	Magdalen	Cambridge
Highmore, Frederick Nathaniel	M.A.	St. John's	Cambridge
Maskell, William	M.A.	University	Oxford
McCobb, Matthew	B.A.	Trinity	Dublin
Phelps, Robert Michael	B.A.	St. John's	Cambridge
Tyrwhitt, Richard Edmond	M.A.	Brasenose	Oxford
Vicars, George Christopher	B.A.	St. John's	Cambridge

PREFERMENTS.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Allen, S. J.	Easingwold	£205	York	York	Bp. of Chester
Ashworth, T.	Borrington	146	Hereford	Hereford	Lord Chancellor
Aston, F.	Northbleach	228	Gloster	Gloster	Bp. of G. & B.
Beaven, T.	Landinabo	104	Hereford	Hereford	K. Hoskins, Esq.
Bellairs, H. W.	Chester, Christ Ch. (New)		Cheshire	Chester	Trustees [may
Bray, W.	Hartley Wintney	108	Hants	Winchest.	Lady St. John Mild-
Carter, E. N.	Lotherdale in Carleton (New)		York	York	Vicar of Carleton
Chapman, J. M.	Tendring	724	Essex	London	Balliol Coll. Oxford
Collins, M. A.	{ Birmingham (Bp. Ryder's } { New Church }		Warwick	Worcester	Trustees
Coopland, G.	{ York, St. Margaret's } { Walmgate }	124	York	York	Lord Chancellor
Cox, W. H.	Oxford, St. Martin's	62	Oxford	Oxford	Lord Chancellor
Crosby, J.	York, St. Crux	94	York	York	Lord Chancellor
Darby, M. B.	Hackford	225	Norfolk	Norwich	T. T. Gurdon, Esq.
Dix, E.	Newlyn	380	Cornwall	Exeter	Bp. of Exeter
Edmonson, B.	Collingham	414	York		Mrs. Wheeler
Evans, T.	{ Gloucester, St. Mary } { de Lode }	284	Gloster	Gloster	D. & C. of Gloster
Hawks, W.	Salutash, St. Nicholas	45	Cornwall	Exeter	Sir R. S. Hawks
Hesse, J. L.	Chiddingfold	522	Surrey	Winchest.	Dean of Salisbury
Hogarth, D.	Portland	158	Dorset	Salisbury	Bp. of Winchester
Kelly, —	Sandgate	192	Kent	Canterb.	Hon. J. Blich

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Kinglake, W. C.	West Mongton	752	Somerset	B. & W.	Incumbent
Kinsman, R. B.	Mawnan	323	Devon	Exeter	Rev. Canon Rogers
Lowry, J.	Burgh-by-Sands	91	Cumb.	Carlisle	Lord Chancellor
Mercer, W.	{ Habbergham Eaves, Trinity Ch. }	(New)	Lanc.	Chester	Vicar of Whalley
Morgan, M.	Conway	121	Carnarv.	Bangor	Sir D. & Lady Erskine
Morgan, M. R.	Llansamlet	94	Glamorg.	St. Asaph	Bp. of St. David's
Page, T.	Egham, Christ Ch.	(New)	Surrey	Winchest.	Trustees
Pearson, C. B.	Knebworth	511	Herts	Lincoln	Mrs. B. Lytton
Phillipotts, E. C.	Stoke in Teignhead	467	Devon	Exeter	Bp. of Exeter
Roberts, R.	Aldwinkle, All Saints	311	Northam.	Peterboro'	Rev. R. Roberts
Slcock, S.	Shaw cum Donington	474	Berks	Salisb.	Dr. Penrose
Spooner, J.	Edgbaston, St. George	542	Warw.	{ Pec. D. & C. of Lich. }	Lord Calthorpe
St. John, H. St. A.	Hilton	273	Dorset	Salisbury	Bp. of Salisbury
Walker, R.	Dorchester	100	Oxford	P. of Dorc.	General Burrows
Warburton, R. E.	Davenham	727	Cheshire	Chester	W. Tomkinson, Esq.
Webb, R.	Durrington	53	Wilts	Salisbury	D. & C. of Winch.
Whitmore, A. H.	Leasingham, N. & S.	924	Lincoln	Lincoln	Sir J. Thorold
Williamson, R. H.	Darlington, Trinity Ch.	(New)	Durham	Durham	Archdn. of Durham
Witty, J. F.	Southwark, St. John's	(New)	Surrey	Winchest.	Trustees

APPOINTMENTS.

Name.	Appointment.
Atthill, R.	Newmarket, Lake Simcoe, Upper Canada.
Bawdwen, W.	Chaplain to Manchester Infirmary.
Bayly, F. T. J.	Chaplain to Earl of Dunraven.
Bowles, Dr.	Chaplain to H. R. H. the Duke of Sussex.
Campbell, J.	{ Missionary among the Navigators on the Bristol and Exeter Railway.
Foster, J.	Minister of Savoy Precinct.
Green, T. S.	Head Master of Gram. School, Ashby de la Zouch.
Hewson, F.	Chaplain to Block House, Worcester.
Holt, G.	Chaplain to Workhouse, Birmingham.
Lennard, D. B.	Chaplain to H. R. H. the Duke of Sussex.
Linskill, J. A. P.	Chaplain to Lord Dinorben.
Longmire, J. M.	Chaplain to Bradford Union.
Maddock, H. W.	Surrogate for Diocese of Hereford.
McCarthy, F. M.	Chaplain to Lord Stuart de Rothsay.
Needham, R. W.	Third Master Devonport Grammar School.
Newlove, R.	Chaplain to Earl of Harewood.
Peel, J.	Vice-Dean of Canterbury.
Perkins, J.	Lecturer at Carfax.
Presgrave, W.	Head Mastership Maidstone Proprietary School.
Seaton W.	Curacy of St. Thomas's, Bristol.
Speck, E. J.	Travelling Secretary to London Hibernian Society.
Strickland, J.	Chaplain to Warminster Union.
Vaughan, E. W.	Minor Canon of Gloucester.
Ward, J.	Official to Lord Warden of Savernake Forest.
Wilkinson, M.	{ Principal of the Church of England Collegiate School, Huddersfield.

CLERGYMEN DECEASED.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Barker, W.	{ Silvertown	589	{ Devon	Exeter	{ Earl of Ilchester & Hon. P. G. Wyndham
	{ Clist Broad	407			{ Sir T. D. Acland
Binfield, H.	{ Armitage	85	{ Stafford	Pec. D. & C. D. & C. of Lichfield	
	{ Farwell	50			

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Chester, W.	Denton	813	Norfolk	Norwich	Merton Coll. Oxford
Dallin, J.	{ York, Holy Trinity, with St. John Delpike and St. Maurice }	138	York	York	Abp. of York
Dodd, M.	Fordham	603	Essex	London	{ Earl de Grey and C. Olney, Esq. alt.
Evans, J.	Hardingham	577	Norfolk	Norwich	Clare Hall, Camb.
Goldfrapp, F. W.	Clenchwarton	337	Norfolk	Norwich	F. W. Goldfrapp
Harrison, B. J.	Beaumont	652	Essex	London	Guy's Hospital
Hyde, J.	{ Oxford, St. Martin's Hailey Hellidon }	62 143 115	Oxford	Oxford	Lord Chancellor Rector of Witney
Owen, E. H.	Cound	906	Shropsh.	L. & C.	J. C. Pelham, Esq.
Sandys, Sir E. W. B. Bart.	{ Winstone Ingham with Culford and Timworth }		Gloster	Gloster	{ Sir W. E. B. Sandys, Bart.
Wakeham, H.		549	Suffolk	Norwich	R. B. de Beauvoir
Warren, D.	Edmonton	1550	Middlesex	London	D. & C. of St. Paul's
Woulcombe, J.	Cromhall	468	Gloster	Gloster	Oriel Coll. Oxford

OBITUARY.

Name.	Appointment or Residence.
Bishop, C. J. M.D.	Physician to Radcliffe Infirmary.
Brownrigg, P.	Curate of Wolsingham, Durham.
Brooksbank, H. C.	Wadham College, Oxford.
Chapman, S. T.	Stamford-street, London.
Garbett, T.	Master of Peterborough Grammar School.
Glen, J.	Magdalen Hall, Oxford.
Goodwin, G. H.	Queen's College, Oxford.
Mawhood, R.	Gainsborough.
Randolph, J.	Milverton.

OXFORD.

The annual nomination of the select preachers having been made, the Regius Professor of Divinity has sent in to the Vice-Chancellor of the University the following protest against such nomination:—

TO THE REV. THE VICE-CHANCELLOR.

"Mr. Vice-Chancellor,—As the Queen's Professor of Divinity in this University, I feel myself, out of duty to Her Majesty, and a just sense of my own liberty as an Englishman, obliged once more, and finally, to protest against the statute of May 1836, by which, under cover of an enactment for the good of the University, I have been deprived of certain rights attached to my office, without any legal grounds for such proceeding, either in the constitution of the University, or in the laws of the land—without precedent, and without even those forms of inquiry which the laws exact for the humblest individual.

"I do, accordingly, once more solemnly protest against that statute. I further

subjoin the reasons alleged on a former occasion against the nomination of select preachers under that statute, together with the opinion of counsel against its legality:—

"1. Because that nomination has been made without my presence or concurrence; whereas by the statute establishing the select preachers, the Regius Professor of Divinity is constituted a member of the Board by which they are to be nominated.

"2. Because the statute of 1836, depriving the Regius Professor of Divinity of his place at that Board, is illegal, as transgressing the Royal Charter accepted by the University in 1836, and is also in violation of the oath by which members of the University are bound to the maintenance of that Charter.

"3. Because the rights of my office have been violently infringed by such a nomination.

"4. Because, if even it were in the power of the University to inflict a penalty on the Regius Professor of

Divinity, such penalty could not legally be inflicted except for misconduct in his office.

"5. Because a privilegium, or a law against an individual, is contrary to the principle of all law.

"6. Because it is my bounden duty to guard the prerogative of the Crown, so far as my office is concerned, from diminution or disrespect; and it is evident that the Queen's Majesty has been insulted in an insult to her Professor.

"R. D. HAMFDEN,

"Regius Professor of Divinity."

"Christ Church, Oxford, Nov. 28, 1838."

"We think the statute of 1836 is illegal, as violating the restrictions imposed by the Laudian Code, and as passed by the assumption and exercise of a power which has not been conceded to the University.

(Signed) "J. CAMPBELL,

"STEPHEN LUSHINGTON,

"W. WINSTANLEY HULL."

"Temple, Dec. 17, 1836."

In Convocation, the sum of 500*l.* from the University chest, has been unanimously voted to the Society for the Propagation of the Gospel in Foreign Parts, for the promotion of the objects of that Society.

In Convocation the names of the following gentlemen, who have been nominated to succeed to the office of Select Preacher, at Michaelmas next, submitted to the approbation of the House, were unanimously approved:—

Rev. Philip Nicholas Shuttleworth, D.D. Warden of New College.

Rev. Lancelot Arthur Sharpe, B.D. Fellow of St. John's College.

Rev. Charles Abel Heurtley, B.D. Fellow of Corpus Christi College.

Rev. Charles Dayman, M.A. of Exeter College.

Rev. John Shuldham, M.A. Student of Christ Church.

The vacancy in the Professorship of English Law at University College, occasioned by the resignation of Mr. Lumley, has been filled up by the appointment of Mr. Peter Stafford Carey, of the Middle Temple. Mr. Carey is a Master of Arts of this University, having formerly been a Commoner of St. John's College: his name appears in the First Class of *Litteris Humanioribus*, in Easter Term, 1825.

Philip Bury Duncan, Esq., M.A. the senior Fellow of New College, and Keeper

of the Ashmolean Museum, has presented thirty pounds to Trinity College, Dublin, to be given to the author (being a Graduate of that University) of the best Essay on "The Impediments to Knowledge created by Logomachy, or the Abuse of Words."

Charles Winsor, Esq. M.A. of Wadham College, and Reginald Courtenay, Esq. M.A. of Magdalen Hall, have been called to the Degree of Barrister-at-Law, by the Honourable Society of Lincoln's Inn.

BALLIOL COLLEGE.

E. C. Woolcombe, of Oriel College, W. C. Lake, J. C. Lonsdale, and B. Jowett, scholars of Balliol College, have been elected Fellows of that society; and C. E. Moberly and J. D. Coleridge, Scholars; and H. Parsons, G. H. Turner, and A. Hobbhouse, Exhibitioners.

Balliol College is one of the earliest that was founded in Oxford. It consists of a Master (head of the College), 12 Fellows, 14 Scholars, and a considerable number of Exhibitioners; the latter receive sums of money annually to assist them to defray the expenses of an university course of instruction. This College has considerable church patronage, having two livings in Cornwall, one in Dorset, six in Essex, one in Huntingdonshire, two in London, one in Northumberland, and three in Somerset; these, as they become vacant, are offered to the senior fellow, who vacates his fellowship on accepting the benefice. This College enjoys the singular privilege of electing its own Visitor.

BRASENNOSE COLLEGE.

The Rev. John Arderne Ormerod, M.A. has been elected a Fellow of this society.

CORPUS CHRISTI COLLEGE.

An election will be holden in the above College, on Friday, the 8th of February, of two Scholars—one for the county of Oxford, and one for the county of Gloucester.

Candidates must be under 19 years of age on the day of election; and they will be required to present in person, to the President, certificates of the marriage of their parents, and of their own baptism; an affidavit of their parents, or some other competent person, stating the day and place of their birth; and testimonials from their College or School, together with Latin Epistles, at eleven o'clock on Saturday, the 2d of February.

EXETER COLLEGE.

At the election for a Vinerian Scholar, in the room of C. W. Faber, Bachelor of Civil Law, of University College (who had held the Scholarship for the time appointed by the statute,) T. H. Haddan, B.A., and Fellow of Exeter College, was unanimously chosen.

JESUS COLLEGE.

C. W. Heaton, and C. M. Skottowe, have been elected Scholars of Jesus College.

LINCOLN COLLEGE.

Messrs T. R. Green, of the Diocese of Durham, Commoner of Queen's College, and G. H. Fell, of the Diocese of Oxford, have been elected Lord Crewe's Exhibitioners.

ORIEL COLLEGE.

Mr. George Goodenough Hayter, of Brasenose College, and Mr. Theodore Joseph Prichard, have been elected Scholars of Oriel College.

ST. JOHN'S COLLEGE.

Mr. Charles Lempriere, Scholar of St. John's College, has been elected and admitted a Fellow, on the Law line, of this Society.

TRINITY COLLEGE.

Permission has been given to William Frederick White, Esq. M.A. of Trinity College, to commute the Degree of Master of Arts for that of Bachelor in Civil Law.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

The Rev. J. L. Richards, Rector of Exeter Coll.

BACHELORS IN CIVIL LAW.

J. L. R. Kettle, M.A. Fell. of Linc. Coll.
Rev. G. F. Noad, Worcester Coll.

MASTERS OF ARTS.

Rev. T. Beames, Lincoln Coll.
Rev. J. H. Worsley, Demy of Magd. Coll.
Rev. G. Faussett, Demy of Magd. Coll.
Rev. J. Connell, Balliol Coll.
H. Carey, Oriel Coll.
T. Baden Powell, Exeter Coll.

E. H. Hansell, Demy of Magdalen Coll.
Rev. C. Brooksbank, Christ Church.
W. C. Buller, Fellow of Exeter Coll.
Rev. W. Whitehead, Fell. of Worcester Coll.

BACHELORS OF ARTS.

A. Waddilove, Trinity Coll. grand comp.
D. W. Eaton, Exhibitioner of Linc. Coll.
G. F. Childe, Christ Church.
G. Bussell, Worcester Coll.
T. Brock, Oriel Coll.
S. F. Marshall, Wadham Coll.
T. Meyrick, Schol. of Corpus Christi Coll.
W. Dowding, Merton Coll.
W. R. Griffith, Jesus Coll.
C. B. Turner, Balliol Coll.
A. Robinson, Balliol Coll. grand comp.
H. W. Marychurch, St. Edmund Hall.
H. Meux, Christ Church.
C. A. Row, Scholar of Pembroke Coll.
E. Rawnsley, Brasenose Coll.
G. Lewis, Queen's Coll.
A. Mills, Balliol Coll.
J. Fuge, Magdalen Hall.
W. J. Newman, Oriel Coll.
C. G. Newcomb, Oriel Coll.
C. E. L. Wightman, Lincoln Coll.
J. Thompson, Lincoln Coll.
T. Atkinson, Lincoln Coll.
W. Fawcett, Lincoln Coll.

The names of those candidates, who, at the Examination in Michaelmas Term, were admitted by the Public Examiners, into the Classes, according to the alphabetical arrangement in each Class prescribed by the Statute, are as follows:—

In Literis Humanioribus.

CLASS I.

Barclay, J. Servitor of Christ Church.
Lake, W. C. Scholar of Balliol Coll.
Meyrick, T. Schol. of Corpus Christi Coll.
Newman, W. J. Com. of Oriel Coll.
Rigaud, S. J. Fellow of Exeter Coll.
Trower, C. F. Scholar of Balliol Coll.

CLASS II.

Ady, W. B. Com. of Exeter Coll.
Brickdale, M. I. Student of Christ Ch.
Chambers, T. K. Com. of Christ Church.
Crawford, J. R. Scholar of Lincoln Coll.
Hughes, W. H. Com. of Christ Church.
Lloyd, H. W. Scholar of Jesus Coll.
Moncrieff, G. R. Com. of Balliol Coll.
Row, C. A. Scholar of Pembroke Coll.
Vernon, G. E. H. Student of Christ Ch.
Wickens, J. Com. of Christ Church.

CLASS III.

Barnes, W. Student of Christ Church.
Bigge, H. J. Com. of University Coll.

Boodle, R. G. Com. of Oriel Coll.
 Clayton, E. Student of Christ Church.
 Denison, A. R. Com. of Christ Church.
 Dowding, W. Clerk of Merton Coll.
 Escott, H. S. Com. of Balliol Coll.
 Fawcett, W. Com. of Lincoln Coll.
 Fellowes, T. L. Com. of Christ Church.
 Fuge, J. Com. of Magdalen Hall.
 Holbech, C. W. Com. of Balliol Coll.
 Lewis, G. T. Com. of Queen's Coll.
 Liddell, Hon. A. F. O. Com. of Christ Ch.
 Marshall, S. F. Com. of Wadham Coll.
 Maule, J. B. Com. of Christ Church.
 Mills, A. Com. of Balliol Coll.
 Price, E. P. Com. of Lincoln Coll.
 Rawnsley, E. Com. of Brasenose Coll.
 Ross, C. S. Com. of Magdalen Hall.
 Upton, W. J. Scholar of New Coll.
 Wightman, C. E. L. Com. of Lincoln Coll.

CLASS IV.

Atkinson, T. Com. of Lincoln Coll.
 Banister, W. Com. of Wadham Coll.
 Barham, R. H. D., Com. of Oriel Coll.
 Crofts, C., Com. of Magdalen Hall.
 Darnell, W. Exhib. of Corpus Christi Coll.
 Lyons, R. B. P., Com. of Christ Church.
 Newcomb, C. G., Com. of Oriel Coll.
 Schreiber, J. E. L. Com. of Balliol Coll.

Turner, C. B. Com. of Balliol Coll.
 Whiteway, R. Com. of Worcester Coll.
 Robert Hussey, } Examiners
 Edward Dayman, } in Literis
 William Palmer, } Human.
 Henry Wall.

In Disciplinis Mathematicis et Physicis.

CLASS I.

Moncrieff, G. R. Com. of Balliol Coll.
 Rigaud, S. J. Fellow of Exeter Coll.

CLASS II.

Brodie, B. C. Com. of Balliol Coll.
 De Haviland, C. R. Com. of Oriel Coll.

CLASS III.

Crawford, J. R. Scholar of Lincoln Coll.
 Fookes, W. Com. of Exeter Coll.
 Gausson, F. C. Com. of Christ Church.

CLASS IV.

Baines, G. Com. of Worcester Coll.
 Brewster, W. Com. of Trinity Coll.
 Long, W. Com. of Balliol Coll.
 Morland, W. C. Com. of Christ Church.
 Wollaston, C. B. Com. of Exeter Coll.

Travers Twiss, } Examiners in
 Joseph Walker, } Disciplinis
 Edward Cockey, } Math. et Phys.
 Number of the 5th Class, 68.

CAMBRIDGE.

THE following Graces have passed the Senate:—

To confirm the report of the Burwell Syndicate, respecting the Commutation of Tithes.

To confirm the report of the Syndicate, appointed the last congregation, to consider whether any and what steps should be taken for warming the Senate-house.

The following are copies of the Reports:—

“The Syndicate appointed Nov. 16, 1836, to take measures with a view to making a ‘Voluntary Agreement’ for the Commutation of the Tithes of the parish of Burwell, beg leave to recommend to the Senate that an offer be made by the University to the landowners to commute the tithes of the said parish for an annual rent-charge of 1,650*l.*, subject to such variation as the Tithes Commutation Act directs.

“In determining the average value of the rates for the seven years preceding Christmas 1835, (which average value is included in the above sum of 1,650*l.*) the Syndics have availed themselves of the assistance and advice of Mr. Utton.

“The Syndics have good reason to believe that the above offer, if made by the

University, will be accepted by the parish.”

“The Syndicate appointed to consider whether any and what steps should be taken for warming the Senate-house, beg leave to recommend the acceptance of an offer made by Mr. Stephen Pryor, jun., to introduce two of Dr. Arnott's stoves during the time of the Examination for Degrees in January next, and to remove the apparatus when no longer wanted, for a sum (including all expenses) not exceeding eight guineas.”

To authorize the payment of 176*l.* 19*s.* 10*d.* to the Plumian Professor, in conformity with the regulations adopted Feb. 27, 1829; the receipts of the Plumian Professorship in the last year having amounted to 323*l.* 0*s.* 2*d.*

To affix the seal to a power of attorney to sell out 19,822*l.* 3 per cent. consols. being part of the accumulation of the Fitzwilliam Fund; and to authorize the Vice-Chancellor to invest in exchequer bills such portion of it as shall not be required for present exigencies.

To affix the seal to a power of attorney authorizing Mr. Martin Neckolds, of Saffron Walden, to act for the University in treating for a Commutation of the Tithes of Barton.

CHRIST'S COLLEGE.

The Rev. William Bates, B.A. has been elected a Fellow on the Foundation.

CLARE HALL.

Prizes were recently distributed in the Hall of this College to the following gentlemen:—

Class Prize—Caswall, (3d year); Meers, Newell, (2d year); Pitman, Shepherd, Matthews, Westhorp, (1st year).

Divinity—Green.—*Reading in chapel*—Newell.

Declamation—Green.—*Theme*—Shepherd.

ST. JOHN'S COLLEGE.

The following is a copy of the first class out of those gentlemen who have completed third and second years respectively at St. John's College, as determined by the late examination.

THIRD YEAR.—FIRST CLASS.

Wood, W. S.	Griffith	Kirby
Inchbald	Williams, B.	Calder
Ellis, R.	Rothery	Lyon
Coombe	Spencer	

SECOND YEAR.—FIRST CLASS.

Boulton	Shears	Beard
Riggott	Gould	Braddy
Scott	Ellicott	Miller
Bull, H. J.	Tate	Stock
Sangster	Lovell	Watkin
Parish	Wrigley	Kingsford

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. Geo. Wightman, St. John's College, and Vicar of Clare, Suffolk.

DOCTOR IN PHYSIC.

Thomas Palmer Parr Marsh, Caius Coll.

BACHELOR IN DIVINITY.

Robert Otway Wilson, St John's Coll.

MASTERS OF ARTS.

John Osborne Seager, Trinity Coll.
Robert Lovelace Hill, St. John's Coll.
Keneth Macaulay, Jesus Coll.
Emanuel Strickland, Queen's Coll.
Henry Browne, Trinity Coll.
Joseph B. Owen, St. John's Coll.
Charles James Wade, Jesus Coll.
Thomas Sharples, Emanuel Coll.

BACHELORS OF ARTS.

John Gurney Rogers, Jesus Coll.
Edward Taylor Seale, Trinity Coll.
G. T. Warner, Trinity Coll.
Marmaduke Wyvill, Trinity Coll.
William Borrer, St. Peter's Coll.
Henry Shafto Harrison, Clare Hall

Clement Usill Kingston, Clare Hall.
Henry Hepburn Hastie, Pembroke Coll.
Joseph Bradley, Corpus Christi Coll.
Henry Charles Close, Queen's Coll.
George Llewellyn Barker, Christ's Coll.

An Address of Congratulation from the Master and Fellows of Corpus Christi College, in this University, to the Lord Bishop of Sodor and Man; with his Lordship's Reply.

"To the Right Reverend JAMES BOWSTEAD, D.D. Lord Bishop of Sodor and Man.

"My Lord,—Although, through unavoidable circumstances, we may be the last to address your Lordship upon your elevation to the Episcopal Bench, we can assure you we are not the least in our rejoicings upon this occasion, and we trust we are not the least in your Lordship's affections.

"In offering our congratulations, we are inclined to turn from your Lordship, and to congratulate the island over which you are called to preside as a Protestant Bishop. That island, not only deprived of her Bishop, but threatened with the extinction of her Episcopal See, joined her voice with that of our University in praying for the restitution of her ancient rights. Her prayers have been abundantly answered: not only is her bishopric restored, but in the person of your Lordship she receives a Bishop worthy to sit in the chair of a Wilson and a Hildersley; for if powerful intellect with extensive learning—if honesty of purpose—sincere piety—an ardent zeal for the temporal and spiritual good of mankind—a well-grounded and conscientious attachment to the doctrine and discipline of our Reformed Church—a spirit of benevolence and charity to all the members of our christian community, united in one man, must constitute a good Bishop, we may congratulate that island in possessing one worthy to occupy the seat rendered doubly sacred by its former possessors.

"We confess our congratulations upon this occasion are not unalloyed with feelings of regret; we cannot be insensible to the loss sustained both by ourselves, and by the university at large. We have parted with a most beloved member, a wise counsellor, a constant friend; she has lost one of her most strenuous supporters, one of her brightest ornaments; but although thus deprived, we rejoice that the sphere of your Lordship's usefulness is hereby enlarged, and that you can now entirely consecrate to

the cause of our Lord and Master those talents which have been improved and rightly disciplined within these walls. It is indeed with pride, we trust with an honest and justifiable pride, that we enrol another Bishop among the celebrated members of our College, who have shone as lights in their generation—that we add the name of Bowstead to those of Parker, Tenison, and Herring—of Bradford, Mawson, and Green.

“In conclusion, we assure your Lordship you have our most sincere wishes, that you may enjoy every happiness and prosperity in your exalted station; and we shall not fail to offer up our prayers at the throne of grace that you may be endued with strength and wisdom from above, that so you may discharge the important duties of your sacred calling to the good of the Church, and to the glory of God.

“We have the honour to be,

“Your Lordship’s most sincere and faithful Friends.”

“*Corpus Christi College, Cambridge.*”

“To the Very Rev. the MASTER and FELLOWS of CORPUS CHRISTI COLLEGE, Cambridge.

“Gentlemen,—Of the many gratifying addresses of congratulation I have received since my appointment to this See, I can truly say not one has gratified me so much, or affected me so deeply, as yours. To be thought by you worthy in any degree to be the successor of a Wilson and a Hildersley, I esteem one of the greatest honours of my life; and it will be my endeavour, by God’s help, to imitate the virtues of these my great and good predecessors, and to maintain, as they have done before me, to the utmost of my power, the doctrines and discipline of our Reformed Church, and to extend its influence and usefulness, and at the same time to cultivate what, I believe, they possessed in an eminent degree, a spirit of benevolence and charity towards Christians of every denomination; but I am very sensible at how humble a distance I must be content to follow in the steps of such men, and if I am in any degree qualified to do so, I owe it, under God, entirely to the fostering care of my own much loved and honoured College, and to the training I received within its walls on the system of our admirable University.

“I deem it a high honour to have my name associated by you in any way with those of Parker, Tenison, Herring, Bradford and Green; but when I call to mind

that these are not only amongst the most illustrious sons and greatest benefactors of our College, but in their day were pillars of our Protestant Church, and ornaments to their country, you will believe me that I am deeply—I had almost said, painfully—impressed with the sense of my own inferiority to such men. In one respect, however, I hope I may not be found the last amongst them—in gratitude and affection to our common College. At all events, it is not likely that any one of them had more reason to be grateful than I have.

“If an accumulation of acts of kindness and friendship from every member of the society for nearly twenty years—if, whilst I had the honour to hold a prominent situation in the College, to have any little service I might render magnified, and my defects and omissions overlooked and supplied—if, in every trial and difficulty, to have met with the most effective support and encouragement from the honoured Head of the College, and ready and disinterested counsel and cordial cooperation from all—if, in periods of protracted sickness, to have my duties generously undertaken by my brethren and colleagues—if to have had the privilege and advantage of living so many years in uninterrupted friendship and constant intercourse with a body of men of highly cultivated minds, great abilities, generous feelings, and high principles—if the recollection of these things, yea, and of far more than these, is calculated to excite gratitude, then indeed I have reason to be grateful.

“If anything could add to my gratitude and esteem for the College, and the present members of it, it would be the affectionate expression of your regret at my leaving College—an expression I shall ever dwell upon as amongst the richest rewards of my labours there.

“Although it seemed to me a duty to leave College, I confess I did not do so at last without some heaviness of heart; and in doing so, I can truly say, nothing gratified me more than to see it flourishing more than ever in the able and excellent hands in which I left it.

“That it may please God to give you individually an increased measure of his grace—that you may continue to live together in that brotherly love which has so long characterised our College—that your counsels in the government of it may be inspired by wisdom and unanimity—that the College may daily flourish more and more, and continue to the latest times, as it has hitherto eminently been

from the first dawn of the Reformation in England, not only a place of sound learning and religious education, but a nursery of able champions of our Protestant Church, is my fervent prayer to God.

"I cannot conclude without expressing my heartfelt thanks for the assurance that you will remember me in your prayers: I shall have much need of them in the discharge of the important duties of my office.

"I have the honour to remain,

"Your affectionate and sincere friend,

"JAMES SODOR AND MAN."

"Bishop's Court."

In reference to the above publication, sent to the press, it appears, by Dr. Lamb, Master of the College, the following protest has been published.

"Corpus Christi College, Cambridge,
Dec. 15, 1838.

"We the undersigned Fellows of Corpus Christi College, feel ourselves

obliged to protest against the recent publication of certain documents connected with our Society, without our sanction or previous knowledge.

"We think it unnecessary to allude to the motives through which we concurred in the address to the Lord Bishop of Sodor and Man submitted to us at a college meeting; or to the opinions which we severally entertain of his Lordship's answer.

"We merely feel ourselves called upon to state, as individual members of the Society, that we never expected that a correspondence, which was strictly of a private character, would be laid before the public.

"John Tinkler, (Tutor.)

"James Goodwin, (Dean & Steward.)

"E. Steventon, (Assistant Tutor and Reader.)

"J. Pullen, (Lecturer and Prælector.)

"J. Pulling, (Fellow.)

"J. G. Mould, (Fellow.)"

DURHAM.

At a Convocation, the Rev. Thos. W. Peile, and the Rev. Charles T. Witley, made the requisite declaration, and were admitted to the office of Proctor for the year ensuing.

The Rev. Thomas Linwood Strong, B.D. has been nominated by the Warden, and approved by Convocation, to be Public Examiner in Theology, in the room of the Rev. Edward Churton, M.A.; and the Rev. Wm. Richardson, M.A., to be Curator of the Library, in the room of the Rev. Wm. Palmer, M.A.

The prize of ten guineas, for the best English Essay on "The Influence of Works of Art upon the Development of the Mind," has been assigned to the Rev. James Watson Hick, B.A.

The following are the days on which the Academical Terms will begin and end in the year 1839:—

Epiphany Term . Jan. 19 Mar. 20

Easter Term . . . April 20 June 19

Michaelmas Term, Oct. 19 Dec. 18

Rev. H. Jenkyns, M.A. Professor of Greek; Rev. T. Chevalier, B.D. Professor of Mathematics; Rev. T. Linwood Strong, B.D.; P. Anderson, B.A., Corpus Christi, Cambridge; W. Mackey; F. Thompson, B.A.; A. Watson, B.A. Corpus Christi, Cambridge; are appointed Examiners in Theology for Michaelmas.

The following persons have been presented and admitted *ad eundem*:—

The Right Rev. C. J. Blomfield, D.D. of Trinity, Cambridge, Lord Bishop of London; Rev. R. Richardson, D.D. Brasenose, Oxford; Rev. F. Iliff, D.D. Trinity, Cambridge; Rev. J. Bealey, D.C.L., Balliol, Oxford; J. Hogg, M.A., Fellow of St. Peter's, Cambridge; Rev. T. Branker, M.A. Wadham, Oxford; Rev. O. Head, M.A., Trinity, Cambridge; Rev. R. Clayton, M.A., University, Oxford; Hon. and Rev. F. Grey, M.A., Trinity, Cambridge; Rev. J. Young, M.A., Trinity, Cambridge; R. C. Walters, M.A., Jesus, Cambridge; W. Mackenzie, B.A. Trinity Hall, Cambridge; Rev. B. Simpson, B.A., Queen's, Oxford.

The following Students in Theology have been licensed to present themselves to the Bishop for ordination:—F. Thompson, B.A.; A. Watson, B.A.; F. Anderson, B.A.; W. Mackey.

F. B. Thompson has been admitted to the degree of B.A.

The Chemical Prize has been awarded to S. Smith, Engineer Student.

LAMBETH.—His Grace the Archbishop of Canterbury has conferred the degree of Master of Arts on the Rev. R. Meek, Rector of Richmond, in Yorkshire, to which living he was presented by the Lord Chancellor a few months back.

MARRIAGES.

At Ross, by the Rev. C. I. Yorke, Sir E. W. Head, Bart. M.A. Fellow of Merton College, to Anna Maria, daughter of the late Rev. Philip Yorke.

At Thorley, Herts, by the Rev. John Frere, Domestic Chaplain to the Bishop of London, the Rev. Christopher Wordsworth, D.D. Fellow of Trinity College, Cambridge, and Head Master of Harrow School, to Susannah Hatley Frere, second daughter of George Frere, Esq. of Twyford House.

At Westbury Church, Gloucestershire, the Rev. J. N. Dalton, M.A. of Caius College, Cambridge, and of Walthamstow, Essex, to Eliza Maria, youngest daughter of the late W. Allies, Esq. of London.

At St. George's Church, Hanover-

square, London, Sir C. Wetherell, M.A. and Hon. D.C.L. of Magdalen College, to Harriet Elizabeth, second daughter of the late Lt.-Col. Warneford, of Warneford-place, Wilts.

At St. Mary's Church, Cheltenham, George F. Harris, Esq. M.A. Fellow of Trinity College, Cambridge, and Assistant Master of Harrow, to Anne Georgiana, only daughter of the late G. F. Harris, Esq. of Liverpool.

At St. Sidwell's, Exeter, by the Rev. Hugh Polson, the Rev. John R. Fred. Billingsley, M.A. of Lincoln College, Rector of Wormington, Gloucestershire, to Elizabeth, youngest daughter of the late Rev. J. H. P. Polson, Prebendary of Exeter, and Rector of St. Mary's in that city.

THE FOLLOWING WORKS HAVE BEEN RECEIVED.

The Life and Times of Archbishop Sharpe (of St. Andrews), by Thomas Stephens.

Constitutiones Societatis Jesu. Anno 1558. Reprinted, with Translation and Appendix. Truths from the West Indies, including a Sketch of Madeira, 1833. By Captain S. Hodgson, 19th Foot.

A Charge delivered to the Clergy of the Diocese of Chichester. By the Lord Bishop, at his Primary Visitation.

A Key to the Hebrew Scriptures, &c. By the Rev. J. Prosser, A.M.

Cornelius the Centurion. From the German of F. A. Krummacher, D.D.

Sevens on the Seven Penitential Psalms. By the Rev. C. Oxenden.

The Book of Ratramn, or Bertram, or the Body and Blood of the Lord.

Observations on the Foundation of Morals. By Eugenius.

The Christian Ministry. A Sermon. By the Rev. E. Bird.

Visitation Sermon at Southampton. By the Rev. J. Gray, M.A.

Observations addressed to the Lord Bishop of Norwich, on the National System of Education in Ireland. By the Rev. J. Hayden.

An Appeal of a Minister of Christ, on the subject of Holy Matrimony. By the Rev. C. Hebert, M.A.

A Second Epistle to the Priesthood, &c. &c.

NOTICES TO CORRESPONDENTS.

"X." We fully agree with our excellent correspondent, that the claims of "the Society for the Propagation of the Gospel in Foreign Parts" are of the highest importance, and deserve, at the hands of all christian men, the strongest sympathy and support; and we earnestly recommend those Clergymen who have not hitherto preached on the Queen's Letter, to impress upon their hearers the great and increasing exigencies of that truly apostolical Society, to which the unconverted heathen must almost exclusively look for his knowledge of his Bible and his God.

We have received a letter from S—, the Rev. S— D—, Peckham; but we much question the policy of inserting it in our pages, which have ever been distinguished for strict orthodoxy and sober argument.

"D. I. E." is thanked for his advice, which, as far as practicable, shall be complied with. We hope soon to hear from him.

"N." Yes.

"A Colonist." The apathy of the West Indian body, and their indifference to the slanders of enemies, and the advocacy of friends, will not deter us from exposing what Captain Studholme Hodgson, of the 19th regiment, calls "Truths," nor from defending the Bishop of Barbados from the paltry innuendoes contained in the work of this individual, although the conduct and character of that excellent prelate is far too exalted to be affected by such a *telum imbelles sine ictu*. We shall give a review next number.

"T." has been received.

We beg once again to announce that we do not publish lists or announcements of new works, unless they are sent direct to the Editor; and the earlier they arrive, the more certainly will they be noticed.

"L. X." We know nothing of the publication in question.

"O." We shall be obliged for the proposed communication. The papists and their friends have decidedly views of the most hostile nature towards the Church.

"K." Our correspondent has our best thanks, and his "Thoughts during the late Storms," shall appear next month. We only regret that CHRISTMAS has compelled us to anticipate our usual date of going to press.

"H. T." We shall be most happy to insert the sermon on Epiphany. The other communications are unavoidably postponed for the reasons stated above.